

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—The dispute between the President and the Senate on the proposed appropriation to be administered by the Red Cross rose to an angry climax in the first week of February. On February 2, in a speech which drew frequent applause from the galleries and even from the floor, Senator Borah, of Idaho, asserted that the Government had an obligation to feed and clothe the needy, not only in the stricken districts, but, apparently, wherever they might be found in the United States. He expressed his willingness to force an extra session by holding up every appropriation bill, unless the Government agreed to aid the needy. Senator Borah was applauded by a number of Democratic Senators, while the Administration leaders sat silent, and took little part in the subsequent debate. On the following day, the President issued a carefully worded statement to the press. The gist of the President's contention was that to allow the principle and the practice urged by Senator Borah would impair something "infinitely valuable in the life of the American people," and was a blow struck "at the roots of self-government. Once this has happened, it is not the cost of a few score millions, but we are faced with the abyss of reliance in future upon government charity in some

form or other." It was pointed out, however, that the President left an open door for compromise by admitting that when the ordinary means of relief, those, namely, provided by the local governments and by private charity, had been exhausted, he would "ask the aid of every resource of the Federal Government." The President's statement, far from proving an olive branch, led to hot debates in both houses. Senators Swanson, of Virginia, and Robinson, of Arkansas, led the chorus of criticism of the President, while the Democratic Senator, Harrison, of Mississippi, expressed the hope that the President's statement could be used as a basis of compromise. Meanwhile, distress was increasing all over the country, but especially in the drought States, and the Red Cross drive neared the \$10,000,000 level.

In his testimony before the Senate Banking Committee on February 4, the well-known financier, Owen D. Young, of New York, referring to the "thousands of bank failures of the last year," made an interesting suggestion to prevent recurrence of these disasters. At present, both the Federal Government and the forty-eight States charter banks; but while the States did not seem inclined to enforce safe banking methods, the Federal Government in many instances, was not empowered to enforce them. His plan involved membership by all banks in the Federal reserve system, with Federal power to correct abuses. Mr. Young admitted that to enforce his plan an Amendment to the Federal Constitution might be necessary.—On February 4, R. C. Stephenson, president of the American Bankers' Association, testified before the House Committee on Ways and Means, that the cash-bonus plan would stop the present trend back to economic prosperity, especially if it involved issuance by the Government of bonds to the value of \$3,000,000,000. In general Mr. Stephenson agreed with the view of Secretary Mellon.

Australia.—In conjunction with J. E. Fenton, Minister of Trade, whose resignation from the Cabinet was chronicled last week, another Cabinet leader, A. Lyons, resigned over the reappointment of E. G. Theodore as Federal Treasurer. Mr. Theodore, against whom charges were made in regard to the Munanga mine scandal, was sworn into office by the new Governor General, Sir Isaac Isaacs. The split in the Labor Cabinet was a considerable embarrassment to the Prime Minister, James H. Scullin, especially in view of the other Labor differences over the financial policy of the Government.—Sir Frank Gavan Duffy was appointed Chief Justice in succession to Sir

Isaac Isaacs. Sir Frank is the son of the Irish patriot, Sir Charles Gavan Duffy, who was sentenced to penal servitude for life in 1848, but who later became Premier of Queensland.

Brazil.—Sectional animosity between the Northern States and the Provisional Government gave rise to a report that a rebellion had broken out in Piauihy, though the rumor was subsequently denied. On February 2, an untoward incident associated with the departure from Sao Paulo of the Italian trans-Atlantic aviators threatened for a time international complications. A display of temper at the railway station by Italy's Ambassador to Brazil gave offense, and it was only following a series of conferences lasting all day between the Secretary of Justice and the Sao Paulo Minister, and the demand on the part of the Provisional Government for an apology, which the Italian Ambassador made, that friendly relations were restored. On February 4, the Secretary of Justice issued bulletins to the press proclaiming the incident closed and the country's honor unbesmirched.

Chile.—On January 25, in a pressing message to Congress, President Ibanez asked that before the legislative chambers initiate their vacation he be granted full powers freely to handle all matters concerning administrative and economic functions of the State. A preliminary vote of Congress indicated a majority against the bill, but pressure was exerted from many quarters and when it came for voting in the Chamber of Deputies it was approved without alterations. The Chamber's action followed its earlier approval of the minority report of the Finance Committee recommending passage of the bill. In asking for quasi-dictatorial powers the President stated in his message:

The present crisis, political and economic, is one of the most serious in history and has created in all countries difficulties which it is necessary to face with quick action. The world-wide tendency to strengthen the authorities in order to oppose effectively anarchical forces endeavoring to undermine the fundamental base of civilization has already been recognized and adopted in Chile with the recent emergency law to insure domestic order and security by the head of the State.

Notwithstanding the provisions of that law, the speedy occurrence of events demands that the Executive, especially during vacations of Congress, should also be empowered to resolve without delay urgent problems of State. Consequently, and considering the possible events which may take place, I ask the Congress urgently to dispatch this bill.

The measure was awaiting the action of the Senate.

China.—The Government reported progress in its anti-Red campaign, though it met a setback in the Kiangsi province. Ten more divisions of soldiers were put in the field to reinforce the troops already occupied in the Communist and bandit suppression.—On January 31, it was announced that thereafter the United States would virtually maintain a double Legation in China, that is, at both Peking and Nanking. American authorities, however,

emphasized that this had no further significance than doing away with the necessity of frequent trips for the American Minister, Mr. Nelson T. Johnson, from the old to the new capital.—According to an Associated Press dispatch, the Mexican dollar, on February 4, declined to a new low of 21.5 cents gold. Because of the paralyzing effects of the silver slump, Manchuria particularly, which was heretofore consistently prosperous economically, was reported dangerously near a crisis. Nanking advices stated that while commercial firms and some departments of the Government have long felt the pinch of cheap silver, the Ministry of Railways was now facing financial ruin because of the continued slump.

Cuba.—Attempts to launch a general strike of protest against the Government and its policies failed, but not before clashes had taken place between police and workers. Despite the fact, however, that authorities were in control of the situation, Government affairs continued very unsettled. A Presidential proclamation issued on February 2, to the peoples of Cuba and foreign countries, attributed the national disorders and turmoil to a deep-laid plot of Communists at Moscow with the ultimate intention of indirectly striking at the United States. The President's 3,000-word manifesto stated that the country faced the worst crisis it had known in thirty years of public life and urged the people to aid civil authorities in withstanding the Communist menace. Arrests of students continued throughout the week. Meanwhile the President signed the emergency economic law raising Cuba's tariff wall to new high levels and it became at once effective. Consideration, however, was promised a protest of the Chamber of Commerce against certain provisions of the measure as they affect foreign trade. On January 31, the President signed a decree regulating Cuba's sugar production for 1931 and limiting sugar exports to the United States to 2,577,000 tons instead of 2,800,000 tons as agreed to before Germany joined the international sugar curtailment pact under the Chadbourne-Gutierrez plan.

France.—The Cabinet headed by Senator Pierre Laval faced the Chamber for the first time on January 30, and emerged victorious in its first test of strength, winning two votes of confidence, by majorities of fifty-four and fifty-one votes, respectively. The Ministerial declaration was met with the usual denunciations from the Left benches, augmented by personal attack upon the new Premier, who, having entered upon his political career as a Socialist, was coming before the Chamber as the head of a Government of the Right and Center.

Germany.—The Reichstag reopened in peaceful mood after the Christmas recess. The first session was used for the formal ratification of the extradition treaty with Turkey and the approval of a few routine measures. The Deputies were keenly aware that strenuous combats would be almost inevitable before the next adjournment,

Government
Crisis

Congress
Increases
Presidential
Powers

Unrest

New Cabinet
Wins Test
in Chamber

Reichstag
Reopens

Warfare
and
Economics

since the Reichstag would be confronted with history-making issues. The Government, pledged to the Eastern relief plan, was baffled about the possibility of obtaining a majority for its budget. For the Socialists openly announced that they would support the budget only on condition that the Cabinet remove the control of relief funds from the hands of Prussia; the People's party issued a virtual threat of withdrawal in its demand for a further cut of \$75,000,000 in the budget; the National Socialists (Fascists) and the other Nationalists seemed determined to force Dr. Curtius out of the Cabinet. These prospects were framed with rumors of a "putsch," with the Reich-banner, the Socialist defense of the Republic League, warning its members to be fully armed for emergency. Dr. Julius Curtius, the Foreign Minister, promised to expose foreign policy to general discussion with an address explaining and defending his viewpoint. Previously the Cabinet avoided such a discussion; and Dr. Curtius' ready acceptance of an open debate has been interpreted as an effort to allay foreign anxiety about Germany's aims.

Great Britain.—In consideration for the support of the Liberals, the Labor Government presented the Electoral Reform bill for its second reading. This bill was a compromise by the Government to the Liberal demand for a species of the proportional-representation system of voting.

Parties and Parliament

The important feature of the bill, from the Liberal viewpoint, was that of the alternative vote by which each voter marks his first, second and third preference of the competing candidates. A candidate securing a majority of first preferences over the other two candidates is elected; but if he obtains only a plurality, the second preferences cast for the candidate with the smallest poll will be divided among the other candidates, and so on till one candidate secures a clear majority. The system would increase both Liberal and Labor representation at the expense of the Conservatives. Other provisions of the bill would abolish two-member constituencies, would reduce election expenses and would do away with plural voting for those having a home and a business address; an exception to this would be the privilege of those having offices in "the city" to vote from their business address.—Differences coming to a head over the Conservative policy in regard to the Indian Round Table Conference led to the resignation of Winston Churchill from the Conservative Committee, commonly called "the shadow cabinet." Stanley Baldwin's acceptance of the resignation practically read Mr. Churchill out of the party direction. A split among the Liberal leaders was forecast by the opposition of Sir John Simon to Lloyd George's policy on the Trades Dispute bill.

Despite the efforts of the Ministry of Labor and the personal intervention of Mr. MacDonald, the strike and lockout of the Lancashire textile industry continued into February. More than 200,000 workers were affected by the lockout ordered by the owners on January 17. The employees, by a vote of 90,770 to 44,990, declared against the continuance of negotiations with the

owners over the matters mentioned in these columns in the issues of January 17 and 24.—The strike of the coal-miners in the South Wales district, also noted in early January, ended by the acceptance by the miners of a provisional settlement, lasting three years, of working conditions similar to those of last November; a board of arbitration to conclude final agreements was organized.—With the beginning of the year, the unemployed total reached 2,643,127, the highest number recorded since the unemployment-insurance statistics began in 1921. As a result, the drain on the unemployment-insurance fund became, according to Sir Richard Hopkins, a grave threat to Great Britain's financial stability. Prime Minister MacDonald stated in the House of Commons that the Government would ask Parliament for power for further borrowing for the continuance of the dole.

Hungary.—Count Bethlen, the Premier, speaking in the House of Deputies, threatened that Hungary might resign from membership in the League of Nations unless her wishes in the question of armament were satisfied. The Premier's statement was made in reply to a question raised by Count Albert Apponyi, the Hungarian delegate to the League, as to whether, in the event of the League disarmament scheme failing to accord with Hungarian desires, it would be necessary to revise her position respecting the League. Premier Bethlen spoke at length concerning his negotiations with Vienna and declared that the new arrangement with Austria would not have any great value until it had been extended by Hungary to Germany and Italy, and by Austria to Yugoslavia. The French Minister, Count Jacques de Vienne, protested to the Foreign Office against Count Bethlen's alleged anti-Little Entente speeches while on a visit to Vienna. In reply Count Bethlen attacked the French press for its hostility to his Vienna pronouncements. He maintained that before, during and after his Vienna visit he had insisted that negotiations with Austria were not calculated to damage French interests. Following this reply, the French Minister visited the Premier and discussed with him the new situation created by the Austro-Hungarian rapprochement.

India.—Mahatma Gandhi's release from prison did not, apparently, win his allegiance, or that of his followers, to the amicable consideration of the report of the Indian Round Table Conference. Conversations that were scheduled to take place between him and the delegates from the Conference were postponed. Meanwhile, Gandhi continued to address mass-meetings in which he declared emphatically that the civil disobedience campaign must be carried through. Direct and open violations of the salt laws, such as precipitated the arrest of Gandhi and the Nationalist leaders last spring, were renewed. Intensive picketing of foreign cloth-shops was also begun.

Paraguay.—The Government announced the appointment as Paraguayan Minister to the United States of Dr.

Civil Disobedience

Strikes and Unemployment

Eusebio Ayala, who from 1921 to 1923 was Provisional President of the country and later diplomatic representative at Washington. The appointment was interpreted as indicating that the Government intended to reopen the Chaco problem with Bolivia, at Washington, since the sentiment has been growing that its solution can only be had by again bringing the matter before a commission of neutral Governments.—Communist agitators have been spreading propaganda that has led authorities to anticipate a serious labor situation and probably a general strike of a Communistic nature in the near future. Attempts in several labor disputes to reach an agreement by arbitration have failed. The situation was complicated by demands for increased wages on the part of various employees of the Paraguayan Central Railway.

Russia.—A statement that, at that date, 600,000 persons were working in the convict-labor camps of the Soviet Union, was made in Helsingfors, Finland, on January 30, to Marcus A. Tollett, correspondent of the *New York Times*, by a former high official of the OGPU, (Soviet secret police), who had fled from Russia last summer and had been interned in a Finnish refugee camp. In the eight convict camps of the Union, according to this official, the number of prisoners on May 30, 1930, was 662,200, comprising 569,983 men, 73,285 women, and 18,932 young people under seventeen years. Last winter there were 72,000 casualties in the camps, as a result of exhaustion, typhoid, scurvy, or attempted escape and inefficient work. Utterly inadequate pay, medical attendance, clothing, etc., and indescribably brutal conditions of living and labor were reported. At the same time circumstantial affidavits were filed with the American State Department by Carl W. Bahr, special investigator of the National Lumber Association, alleging inhuman methods involved in the cutting, logging, and hauling of lumber through the forest regions of Northern Russia by convict and forced labor. The testimony was taken largely from Russian refugees in Helsingfors. One of these, a former Russian lieutenant, testified that there were about 4,000,000 prisoners at labor throughout the Soviet Union.

The allegations were met from Moscow by a refusal to issue denials but with a general discounting by pointing to abuses in bourgeois States. Frank acknowledgment, however, was made that 2,000,000 persons had been exiled from their homes by the Soviet Government in two years' time: nearly three times, it was shown, the maximum estimate of exiles effected by the Czarist regime in sixty-seven years.—Radical railroad reforms were ordered by the Government on January 29. Charles A. Gill, of the Baltimore and Ohio Railroad, in this country, was engaged as consulting engineer to remodel the Russian rail system, on a budget of \$1,700,000,000.

Spain.—The first week of February witnessed the lifting of martial law in the districts of Saragossa and

Madrid, excepted from the earlier general act of January 26. The same week, the Government issued a decree fixing the dates of the parliamentary elections, setting March 1 for the choice of Deputies and March 15 for Senators. Minor concessions by the Premier seemed to have conciliated the leaders of all parties except the Socialists, who alone persisted in their declaration not to present any candidates or take part in any way in the elections.

Vatican City.—Final tests of the new Vatican radio-broadcasting station were being made in the early days of February, with experiments in reception at various distant stations in all parts of the world. Announcement was made that the station would be inaugurated on February 12, the ninth anniversary of the Holy Father's coronation, with an extended program in which it was planned to broadcast two brief addresses by the Pontiff. According to early announcements, at least one, and possibly both, of the speeches would be in Latin. Plans were under way to convert the short-wave transmission and re-broadcast in many countries.

League of Nations.—The Council, before the close of its recent session, expressed itself as convinced, in the words of its president, that there was "a real, urgent need of taking immediate steps to remedy the most deplorable state of affairs revealed by the report of the international commission of inquiry on slavery and forced labor in Liberia." A plan was privately proposed for supervision of the Republic by a commission composed of representatives of the five great League Powers and the United States. Dr. Antoine Sottile, Liberia's representative to the League, asked "very respectfully" whether Great Britain and France, two Powers with large African possessions, felt themselves in a position to criticize Liberian conditions. His question met with a surprisingly mild answer.

George Washington is remembered in our issue for next week, February 21. Charles Phillips, of the University of Notre Dame, in his article, "Old Stuff about Washington," scores those who do not appreciate the solid stuff, though old, to be found in Washington's life. Boldly, he asserts: "We need George Washington today."

What about the Italian Catholic in the United States? He may not be a model Catholic, says Joseph G. Lagnese in his article "The Italian Catholic," but he cannot fall away from the religion of his ancestors. The difficulties of this racial group in our midst, and the solutions for these difficulties, are well exposed.

The need for a strong Catholic literature in the United States is all too obvious. There may be a lesson for us in the story told by Benjamin L. Masse, entitled, "Renaissance of Catholic Literature in France."

Diplomacy;
Communism

Election
Dates Set

Labor
Tyranny

Pontiff
on Radio

Liberia

Soviet
Rejoinders

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Catholic Peace Day

BY supposition, we are a nation at peace. But we are not a nation that has forgotten how to prepare for war. Next year, about forty per cent of our Federal expenditures, approximately, \$1,600,000,000, will be used for military purposes. Put in another way, of every dollar expended next year by the Government, 15.1 cents will go to the veterans' bureau, 8.8 cents to the Navy Department, and 8.4 cents to the War Department. Add for wars past and possible, to make up forty cents.

We pay high for our part in this lurid game. Willingly or not, we pay; and we all pay, if not directly, then in the increased cost of living.

As the Holy Father observed in his Christmas Allocution to the Sacred College, it is incumbent upon all followers of Jesus Christ to pray and to work that the true peace which Our Lord came to establish may flourish in the hearts of all men. Only when it is thus established will it manifest itself in the counsels of nations; when it is lacking we have, as all the weary world has bitterly experienced, a false and seeming peace. Men who are ignorant of justice and charity, or know these fundamental virtues only to despise them as religious puerilities, draw up solemn compacts based upon expediency, or even, at times, upon the destruction of man's most sacred rights. These can not conciliate harmony and good will; they can only sow dissension and hatred. Because the world's leaders have forgotten or rejected Christ's teaching, every century has known its scourge of war.

Whatever, then, will lead the world and its governments back to Christ, should receive the hearty support of every Catholic. In the Christmas Allocution, Pius XI, after observing that the "glory and the duty of this apostolate of peace belong principally to Us, and to all called to be ministers of the God of peace," adds: "But here is a vast and glorious field for all the Catholic laity, too, whom We unceasingly call upon and ask to share in the hierarchical apostolate." Unfortunately, however, so great is the unacknowledged influence of a certain type of bogus patriotism, even among Catholics, that in all efforts

to establish international peace upon a lasting basis, many see nothing but an absurd and hurtful form of pacifism.

Hence it is with peculiar pleasure that we note the efforts of Dr. Francis J. Haas, of St. Francis Seminary, Milwaukee, to interest our schools and colleges in international peace. As president of the Catholic Association for International Peace, Dr. Haas has asked them to join this year for the first time in the celebration of Catholic Peace Day, by preparing a program for one day in the week from March 15 to March 21, "shortly before Easter—the great feast of peace." Accompanying the invitation, are the Christmas Allocution of Pius XI, and a page of suggestions which will facilitate the preparation of a program both interesting and instructive.

We earnestly hope that all our colleges will respond to the invitation of Dr. Haas. In their care are the leaders of the generation that will succeed us. Teach them to embrace justice and charity, and to exemplify these virtues in their lives, and we may hope for the reign in every heart of the peace of God.

A Failing Asset

TWO or three years ago, the best asset any candidate could have in many parts of this country was the support of an anti-Catholic society. That asset is changing into a liability. As jury verdicts in Indiana, Texas, West Virginia, and other States bear witness, too many anti-Catholic leaders end in jail or a Federal penitentiary.

It is high time that every community should learn that in ninety-nine cases out of a hundred, the man who runs for office on a platform of hatred for Catholics and the Catholic Church, is a rascal. In the hundredth case, he is a moron.

This fact is gaining wider recognition.

"During the greater part of his tenure of office as United States Senator, he has made Alabama the laughing stock of the Union by his bigotry, lack of religious tolerance, and lack of many of the courtesies expected between one gentleman and another." So reads a resolution adopted at the end of January by both branches of the legislature of Alabama. Drawn by his neighbors and fellow citizens, it is a faithful sketch of J. Thomas Heflin, defeated by an overwhelming vote at the recent elections.

Entrenched in a ring of religious bigotry and hatred which held fast for many years, the man did indeed make his State a common laughingstock. Only last year were the respectable citizens of Alabama able to retire this mountebank to private life. The resolution adopted by the legislature closes the man's political career, and is a fitting rebuke to the spirit of bigotry which he has so long fomented.

It is to be hoped that other communities, burdened by men like Heflin, will follow the example of Alabama. Kentucky did last November when Robsion, the political creature of a governor known throughout the Commonwealth as "Flim Flem" was badly defeated in his candidacy for the Senate. There is no place for either of these men in the Senate. For men of their stripe there should be no place in any branch of the public service.

The Bar and the Public

A NEW YORK journal recently observed that in a case involving the savings of thousands of depositors, the cards seemed stacked unevenly. Representing the depositors, many of whom stand to lose their last penny, is one attorney designated by the State. Representing the bank officials, shielding them against possible indictment, stand in solid flank six leaders of the New York bar, and back of them, some twenty associates.

Now we are well aware of the obligations of a lawyer to his client. We are even prepared to grant that the guilt or innocence of the client is none of the lawyer's business. Technically, every accused is innocent, and innocent he remains until a jury of his peers has judged him guilty. The lawyer is not that jury. His duty is to demand that his client's side be heard fully and fairly, and we have nothing but admiration for the lawyer who in defense of the least of his client's rights, fights to the bitter end.

Hence, in the case in question, if the bank officials can retain the leaders of the bar, even if their success sends the depositors to the poorhouse, we do not know on what legal ground either they or their lawyers can be impugned. It is supposed, of course, that they—the lawyers—are all honorable men.

But putting aside for the moment grounds that are purely legal, do no other factors enter into this case? Does no obligation rest upon the profession as such, to weight the scales to a nearer degree of equality, by securing for each side counsel of approximately equal ability?

Time was when the lawyer was not an *ex parte* advocate. Plaintiff or defendant, *Tros Tyriusve*, looked alike to him, for he was simply a man learned in the law, who sat with the court for the sole purpose of aiding it to reach a just and equitable conclusion. All that today remains of that tradition is the fact that the regularly qualified lawyer is accepted by the State as a public official, with peculiar rights and duties at the bar. Practically, however, both in civil and criminal procedures, the modern lawyer is an advocate, paid to obtain a certain result. As a well-known criminal lawyer once remarked, the last thing he fought to get for his clients was justice. He is paralleled by his learned brother on the civil side who being asked by an innocent layman whether his client in a heavy damage suit against the city had a just case, replied that he did not know. "All I know thus far," explained the man of law, "is that I have a case." All too often, the outcome is not a victory for justice, but for the side that has retained the better lawyer. That result, if too commonly reached, is not good for the public welfare. And to protect that welfare is, historically and in fact, the special duty of the legal profession.

We do not assert that the duty of the profession is to secure fair equality between counsel for each side in every case. Just as in this unequal world, the wealthy man can engage more and better physicians, surgeons, and nurses, so, we suppose, Croesus will always have the pick of the bar at his command. But there is a difference. The best physicians, toiling in hospitals and in laboratories,

are continually giving their services free in the fight against disease. When the public health is in peril, they give themselves without reserve and without thought or a fee. But when the civil and economic interests of the people are in peril, do we note the voluntary service of the bar?

We do not; possibly for a good reason. If the right in question is imperilled by a public-service corporation, seeking a higher rate for light, power, or transportation, it is probable that the leaders of the bar have already been engaged to guarantee that higher rate.

In cases which obviously involve the possibility of serious harm to large numbers of innocent people, or to the humanitarian efforts of city or State in behalf of workers and the poor, a most serious obligation rests upon the profession. The advantage of larger and more skilled legal staffs should not invariably be adjudged to the side that has unlimited financial resources. Otherwise the law is not a profession, but a business, and the lawyer little better than a man whose talents are at the service of the highest bidder.

What we have urged is not altogether Utopian. That it has long been neglected by the profession is the real reason why most people regard the lawyer, primarily, as a man whose first business is to help the rich exploit the poor.

2,124 Annoyances

IT is simply impossible to keep anything from these modern psychologists. Down in Georgia, Dr. Mandel Sherman, director of a child-research bureau, has discovered that children can annoy their parents in 2,124 different ways. He has evidence, too, in the form of field work and figures.

No doubt, Dr. Sherman has not underestimated the capacity of some children to annoy. Indeed, we are informed on the authority of Alice in Wonderland, that a certain type-child used to sneeze merely to annoy and tease; the procedure indicated was to beat him. Still, to assume a learned pose, we think that Dr. Sherman's conclusions should be carefully evaluated. In plain language, we should like to hear what the children of these annoyed parents have to say on the subject.

All of us have met parents who would annoy us to death were we their children. We have seen apron strings that were not bonds of love, but ties joining a helpless lisper to a nagging pest. We have observed coats and hats occupied by fathers who would drive even us, well-balanced as we are, to drink. Before we confer upon the child the palm for ability to annoy, let us carefully scrutinize his elders. They are parents, but how do they fulfil their duties as parents?

The question is not "does my child annoy me?" but "do I annoy my child?" Dr. Sherman gives us a clew when he writes that "the emotions of parents at a given time, and their feeling of well being, affected greatly the kind and number of annoyances with their children."

This confession seems to shift the blame to the other side. Tommy and little Mary were about as usual. But

father had been disappointed by his bootlegger, and the sudden departure of the cook had put mother back into the kitchen. Hence when little Mary turned up her nose at the spinach, and Tommy dropped the cat into the radio, annoyances of a major kind at once arose. Ordinarily, such procedures would be considered normal. Indeed, their absence, or the absence of similar deeds, would have been deemed suspicious. Just as you cannot have fire without smoke, so when you have children in the house, you must expect grimy little hands and faces, mud on your best rugs, shrieks and yells when quiet is imperative, and other departures from the code of Chesterfield and Beau Brummel. A parent annoyed at these things is a parent who has fallen down on his job.

There is much talk these days about adult education. Obviously, some adults need it. However, its chief content should not be the study of Browning but the study of babies.

Dieting the Coach

IN the time of Benjamin Franklin, its revered founder, the University of Pennsylvania may have suffered now and then from need of wood and food, but it was favored above the University of today in having no athletic problem. But as one problem was solved, the University hopes that the second will not prove insoluble. In a recent public statement, President Gates has outlined a plan which, in his judgment, will succeed, even if the Columbia league of athletic nations remains permanently in its present amorphous condition.

With the ordinary features of this plan, all are familiar. They include the brave assertion that hereafter all athletic contests are to be controlled down to the last detail by the faculty; that no contest will be permitted before the work of the academic year is under way, and then only on Saturdays and holidays; that members of the faculty will be appointed as a board of control; that only college undergraduates without conditions can become members of any team; that games will be scheduled only with "natural" opponents representing schools of an equal grade; and the rest. We have heard them again and again. Devised by well-meaning reformers, they reform nothing. In the language of the ring, they lack "punch."

But Pennsylvania gets nearer the heart of the question when the president discusses the present position of the coach, and his belief as to what the coach's condition should be.

Briefly, the Pennsylvania plan elevates the coach by making him a member of the faculty. At the same time, it reduces his corpulency—most unbecoming in a professor—by putting him on a diet. That diet is lean, for it is neither less nor greater than that on which a professor must live. At Pennsylvania, the bright day of the \$15,000-a-year coach has ended in the bleak night of a professor's modest stipend.

For the college which feels that it cannot follow the example of Loyola, of Chicago, or which judges that so drastic a remedy is not needed, we commend the plan of putting the coach, at one and the same time, on a diet

and on the faculty. His position as a faculty member will lead him to high thinking. His diet will undoubtedly lead him to plain living. The result may be college athletics in moderation. And it may not be. Time and the alumni alone can tell.

Why did not the authors of that now famous "dud," the Carnegie Report on Athletics, lay greater stress on the Pennsylvania plan? Can it be that they feared that no faculty board would be strong enough to enforce it?

The Physician's Fee

THERE are few men over fifty who do not recall with pleasure and gratitude the old family physician. More than a physician, he was guide, philosopher and friend; healing was in his very presence, and in his counsel there was cheer and strength. He knew you from babyhood, and very probably he had known your father and mother. Psychotherapy had not been included in his professional training, and psychology was remembered vaguely as something studied at college. But his human spirit, added to his knowledge of the family, made him proficient in his art.

It is a truism to say that today the old family doctor has all but disappeared. The late Dr. John P. Davin—peace to his blithe spirit!—used to say that he was the only specimen in New York, and he has been in his grave these many years. To him succeeds the keen young man with his machines, an office nurse, and a card catalogue. He does not know what the inside of your home looks like; your father interests him only to the extent that he desires to know what fell disease removed him from the land of the living. As a patient, you cannot escape a vague fear that you are only another specimen on a slide.

Then there is the question of finance. The old-time physician took his fee in kind—a ham, perhaps a likely shoat, a good milk cow, a barrel of fine whiskey, an occasional dollar when you could pay. If ever there was a professional man who believed that his life work was to give rather than to receive, it was he. But his modern brother lives in a different world. He has his rent to pay, and the salary of his clerk or nurse; and he has expended thousands of dollars on his professional training. In his first year, perhaps for many years, the woofing of the wolf at the door is a more familiar sound than the knock of paying patients.

In his inaugural address as president of the New York County Medical Society, Dr. Charles Gordon Heyd asserted that the doctor's income is not what it ought to be. He suggested that the Society consider ways and means of guaranteeing the physician, possibly through cooperation with insurance companies, a living wage. Too much free service, he thinks, is demanded and given.

It is undoubtedly true that the burden of free service falls on a few in the profession. On the other hand, some physicians organize their work on a purely commercial basis. It should be possible to find a perfect mean. The physician is worthy of his hire, and to secure that, we suggest that every family pay its physician at least as promptly as it pays the grocer.

Why Apologize?

WARD CLARKE

AN argument about religion between an average Protestant and an ordinary Catholic presents a strange spectacle. Equipped with nothing but the stalking-horse of Religious Indifference, the Protestant confronts his Catholic adversary, who awaits, armed with the whitewash of Religious Ignorance and the brush of Religious Timidity. The peculiar part of the meeting consists in the fact that while the Catholic is not at all deceived by the stalking-horse, still he presumes that it is immediately necessary to immerse himself with the whitewash of excuses.

I am not interested in the rationale behind the actions of the Protestant. The purely defensive tactics of the Catholic arouse me.

Why should the average Catholic feel always on guard, ready to parry, but never thinking to thrust? It is not, in all cases, the quality of charity which restrains him. It must be, rather, an ignorance of the weapons at his command. Were he to change the whitewash of ignorance for the sword of Religious Knowledge perhaps his fate would be a kinder one.

Let us consider just one encounter of the sort I have pictured. Here comes friend Protestant behind his stalking-horse; here stands friend Catholic with his ever-ready pail of whitewash.

"I see in the paper that Mrs. X couldn't get married in a church because she is a divorcee," says the Protestant.

"Yes. She is Catholic, you know," answers the Catholic, beginning to daub himself liberally with the contents of his pail.

"That's rather silly, isn't it?" declares the stalker.

"Well, you see, our religion is against divorces, in the sense of complete separations with right to re-marry," parries the Catholic, digging deeper into the whitewash for excuses.

"That's what I say is silly," ripostes the Protestant.

"Well, that's our religion and we have to obey it," lamely replies the Catholic, now a pathetic figure immersed in childish evasions and excuses.

"Well, if that's your religion, then that is silly, too," returns the Protestant in the best Parthian manner as he charges away on his stalking-horse.

How much better were the meeting to take place when the Catholic was armed from the arsenal of universal truth and reason and had at his command the weapons of knowledge, sharpened on the stone of faith.

Let us imagine such a state of affairs. Here is the Protestant and his horse; here is the Catholic and his new offensive armament.

"I see in the paper that Mrs. X couldn't get married in a church because she is a divorcee," says the Protestant.

"Yes, she is a Catholic, or styles herself one, you know," returns the Catholic, confidently.

"It's rather silly for your Church to refuse to allow

her to marry again in a Catholic church, isn't it?" continues the Protestant.

"Silly!" cries friend Catholic. "Why, it would be ridiculous to act otherwise. How could the Church go against the express words of its Divine Founder, Christ?" Then advancing on his adversary the Catholic buttonholes him and bears down with arguments.

"Now you people generally claim that the Bible is the ruling norm for conduct and I shall give you a chance by appealing to that very book. In the first place, do you remember the passage in Luke in which He says, 'Every one that putteth away his wife and marrieth another committeth adultery'? Or the passage in the first letter to the Corinthians in which the Apostle says, 'To them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And if she depart that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife'? And there are more lines in which the sacramental and indissoluble nature of matrimony are clearly shown," continues the Catholic, now flushed with impending triumph.

"And, furthermore, if you do not wish to depend on Scripture, as it seems to be against you, we'll consider the matter from a purely material standpoint, which, after all, seems to be the only consideration to affect the opinions of most of you people. It is bad economics, bad taste, bad etiquette, bad culture and poor courage to seek divorce. Divorce, with right to re-marry, has done more to break up families than all the differences and difficulties that arise from the conjugal state. And when it does break up a marriage it is not by any means a cure for marriage ills. Hence, it cannot be advanced even as a medicine for marriage-sick people. For, while it might, in a sentimental way, help certain couples, still it is dangerous when the whole state or society is considered. And it is the whole state which *must* be considered. Even certain Protestants realize this fact when they decry against the spread of divorce as shown by 'the census reports for the United States with their forty-eight codes and fifty-two causes for sundering the bond, showing the most rapid increase of divorces of any country, pagan or Christian, in the world.'"

"And don't forget," resumes the Catholic, now swarming all over his opponent, "history has shown us that the countries of the past began to decline in power and virility when the family circle was corrupted by laxity of morals and divorce. The Catholic Church has been watching all these conditions for more than nineteen hundred years and not one incident has ever occurred in that time to make its position seem *silly*."

The Catholic rests, slightly amused and pleased by the discomfiture of his Protestant friend.

"Well," says the Protestant, "I don't know about all that, but I still think divorce is all right."

"Now, that's what *I* call silly," retorts the Catholic, this time beating a Parthian retreat himself.

Perhaps many Catholics would consider such a speech too uncharitable and bitter for Catholic use. But charity in some cases must be strengthened by righteous indignation and justice. Charity is more or less of a cultivated flower, unable to withstand the elements unless protected by justice and right. The Catholics are generally all too prone to submit to attack without answering back. The usual Catholic stand is summed up by those who translate Newman's "Apologia pro vita sua" as an "apology for his life."

We must get over the idea of timidly making excuses for our beliefs. We should assume the offensive. When someone asks us why we do not believe in divorce, we should tell him and then retort by asking him how *he* can possibly believe in it after swearing solemnly before God that he joins himself for life to a woman. Then, perhaps, we shall make our questioners feel embarrassed at their ignorance. Then, perhaps, "apologia" will no longer mean a mere excuse.

Good Cigars

NORBERT ENGELS

OUTSIDE the white frame church at Walthier, the Belgian farmers, with clipped heads and fierce moustaches, waited for the bell to announce Mass. Their women had already gone in, except those who were at the schoolhouse getting the *booyah* in shape. The men were gathered into groups, talking in broken accents of the drought, the market, and sundry gossip collected since the last Sunday.

Van Bruchen, giant of a Flemish, was talking excitedly. "Why does he want vor to run ever't'ing? He tol' some-wan las' week he could run a farm better as Malotte here, or me. Eet would be planty eef he run our church, I t'ink."

"He mak a fine job of dat," said Malotte who stood next to him. "He run dat church good." Malotte is a Walloon, quicker, more sensitive, than his powerful neighbor, the Flemish Van Bruchen, but not so thorough or painstaking. "You should tal heem wat you tal us some-tam," went on Malotte. "Maybe he would tal you lak las' year. 'Van Bruchen,' he say, 'dere are two kind of Balgian: good Balgian, and Flemish Balgian.'"

The group set up a great laugh at this. Van Bruchen only grumbled, searching in his slower mind for a fit answer.

"An' wan more t'ing," said Malotte, anxious to press his advantage, "A'm bat you a good chew you go to his meeting tonight eef he tal you, even eef you don' wan' to go." Malotte squirted a stream of tobacco juice at a flat rock for emphasis.

"Maybe yes, maybe no." Van Bruchen shrugged his broad shoulders. "My wife, she brought t'ree chicken for the *booyah* today. Den I pay feefty cents vor to eat my own chicken. Why? So he can smoke dose ghude ceegar, I s'pose? He's all tam got wan in his mout'."

"No, dat ain't why," put in De Neefe, a squat, gnarled

man. "It's so he can pay for the new schoolhouse, so your t'ree kid can learn how to be somet'ing beside a dumb farmer like dere ol' man."

The crowd roared again. Van Bruchen was having a bad day of it.

The bell began to ring in its thin, cracked tones, and the crowd moved toward the open doors of the church.

The priest was opening the missal when they shuffled noisily in. Their feet were more accustomed to furrow and ditch than to the smooth linoleum aisle of the church. Each jerked his knee in a stiff, rheumatic genuflection, and slid into a seat. They sat there, straight and uncomfortable.

The walls of the church were smoky and black, and the plaster was cracked in more than one place. An imitation fresco of the Baptism of Christ was losing its paint, so that St. John appeared with but one eye, and a broken staff. The cheap stained windows were badly lettered with the names of their donors. There was one inscribed "Donated by the Belgian Settlers of Walthier."

A dismal choir chanted at the *Kyrie*, and soon the priest came to the railing for the Gospel. While he read, the faces of the congregation were blank, some thinking of the coming meeting, some of the drought (these wondered how to pray for rain), but only a handful had their minds on the message being delivered to them.

The Gospel finished, the priest laid down his book on the railing, cleared his throat, and looked sharply at the faces before him. They were hard faces, deeply browned by sun and wind; faces that showed the toil of years, grubbing and sweating out their bread from the soil. They were honest faces, and simple, for they belonged to men who thought little and doubted not. Father Van Loosman knew, as he looked at them, that no talk of ideals would reach them. They must be met, not rationally, but emotionally. They must be made to feel, rather than to understand. And their feelings were caked over with the soil.

Today he was not going to talk to them of religion. He was going to talk to them of their material welfare, for he was, in a sense, their mayor as well as their pastor. It was only as the mayor that some of them objected to him, yet they needed him in both jobs.

"You men," he began quietly, "are good men; you work hard in the fields, and I always pray that you will prosper. But in this case prayer is not enough; you must work with God if you want Him to hear your prayers for prosperity and comfort.

"You all realize how hard your life has been. But, tell me this, do you want your children to work the same way? Do you want them to slave from early morning till dark, to earn only enough for their bread? No! You do not! In each drought do you want to hear them cry out as you do today? Or do you want them to have nice homes, good cars, a fine radio, money for education?

"How are you going to get these things? By running your farms like your grandfathers did? You are not! You must keep up with the times, or beat the times if you know how. But you do not believe in progress. You are dead for new ideas.

"I have brought a man here from the Farm Board to speak to you tonight on new ideas. One of them is co-operative marketing. I want you all to be there, whether you think you can learn or not."

Malotte nudged De Neefe with his knee. They both looked at Van Bruchen. He was sitting as though he had not heard a word. But he was thinking. Only he was wondering how Father Van Loosman could go so long without one of his fine cigars in his mouth.

Van Bruchen was saying in his mind: "He wants us to mak money so he can buy wan more box of dose ghude ceegars. Me, I don' care so much; I lak my chew better. But I don't lak vor to buy dose ghude ceegars vor him."

When Mass was over the crowd poured out, lured by the smell of the *booyah* which was boiling in the yard of the schoolhouse. Some of them went to their wagons or battered cars to get small pails. They were going to take their *booyah* home with them.

Three huge iron kettles were stewing over open log fires. Joe Du Pont was going from one to another with a wooden ladle. He lifted the cover of the middle one, sniffed, and began to stir. At the same time, he shouted to one of the women who were cutting up vegetables at a long table set up against the new brick wall of the school. "Mary De Bosse," he bawled, "you bring dose pea and dose carrot, queeck! An' maybe some chicken, rott!"

Malotte had arrived, and was saying to De Neefe: "A'm go home now an' feed de cow, den A'm come back for beeg tam." He shambled off to his farm, a quarter-mile away.

Van Bruchen was heading for the dining room when Father Van Loosman called to him to wait. The priest took him by the arm and said: "You're coming to the meeting tonight, aren't you?"

The giant nodded. "I will come," he said slowly.

"Good! Have a cigar, Van Bruchen."

The man's teeth set with a click. His hands were clenched behind his back. But the priest was smiling so kindly that finally he reached out and took it. He bit the end off. Father Van Loosman was holding a light. "You should like this cigar, Van Bruchen. It came from Antwerp. My sister over there sends me a box each month."

Van Bruchen looked up quickly. "You don' buy dose ghude ceegar here, den?" he asked incredulously.

The priest laughed. "With what?" he asked. "I'm wondering right now how we're going to pay for the school. That's why we have these *booyahs* on Sunday, to try to make a little extra money. I don't call for direct contributions because I know how hard it is with some of you. Well, let's go in and eat some, anyway."

They went into the schoolhouse together. The assembly hall had been converted into a dining room. The long tables were covered with all sorts of tempting salads, pastries, cakes, and fruits. But no *booyah*. Ah, no. That must come in direct from the kettles. It must not stand to cool. A score of the parish belles, with neat aprons and bows, stood ready to serve. As the two came in, followed

by a score of others, the girls went out immediately, and came back with bowls of steaming *booyah*.

Father Van Loosman stirred some up with his spoon. It was thick and heavy. Peas, carrots, tomatoes, beans, cabbage, celery, rice, strings of richly cooked veal, pork, and chicken. Umh! He looked at Van Bruchen, smiling, then turned to the girl: "This is from the first kettle, I suppose?"

"Yes, Father, it has been cooking since five this morning. The other two won't be ready till this afternoon."

"Good! A man doesn't have to be so hungry to eat this, eh, Van Bruchen?"

Van Bruchen had already plunged in, scooping up the *booyah* noisily and whistling it into his mouth. Every once in a while he would stop to brush up his moustache. The priest ate slowly, talking to the other people at the table, and occasionally turning to Van Bruchen with a smile and a kindly word.

When they had finished, each took his cigar from the side of the table where they had laid them. The priest said, lighting up again, "I'll see you tonight at the meeting."

Van Bruchen walked slowly home, puffing at the cigar. A change was going over his mind. He liked the smell of the fragrant smoke, and suddenly wished someone would send him some from Antwerp. Or, maybe sometime he could afford to buy them. Maybe some of these new ideas were like this very thing—he could learn to like them as he suddenly liked the fine cigar better than his inveterate chewing—even, he suddenly recalled, as he had just come to like Father Van Loosman. It seemed to be a case of never having understood before—the cigar, the priest, the farm problem. They were probably the same, all three.

That evening Van Bruchen went to the meeting. As Father Van Loosman shook hands with him, Van Bruchen dug in his inner pocket and produced three silver-wrapped cigars with flaming bands. He gave them to the priest, muttering some embarrassed word, and went in to hear the speaker. He was glad to be there.

RAINY NIGHT IN THE CITY

The eddies in the streets become
Lakes dyed in rich delirium

Of coppery fins and turquoise tails
That clash with boats, whose saffron sails

Bulge in the breeze; each motor-tire
Prints cones of geometric fire.

And lithsome leopards, leaping, twist
To burning coils of amethyst.

The stars desert sky-homes, to lie
In clusters for the passers-by.

Red, green, they sway, like misty flowers,
And some are lamps on shipmen's towers.

Aladdin, haply, willed to be
The master of this phantasy,

For never Djinn with his magic hand
Could conjure a fairer fairyland.

J. CORSON MILLER.

Spain and the New Propaganda

M. R. MADDEN

THE interest which the vast majority of the Americans of the United States have in Spain, or things Spanish, was long satisfied by the legend of Spanish cruelty, bloodthirstiness, inefficiency, avariciousness and general state of debility, all proved by the work of Spain in the New World where the poor Indians were sadly treated. It was of little importance that for nearly two generations now, German, French and Spanish historians and students of civilization, have been demolishing this legend, the *leyenda negra* as Spanish writers call it.

Its flimsy supports in the heated pages of Las Casas, in the romantic versions of the doings of the Drakes and the Hawkins and their fellow-buccaneers, in the theory-ridden pages of Raynal and W. Robertson, have for once and for all been destroyed. Yet we still have Americans who like their Las Casas straight, though he died in the middle of the sixteenth century, and Spain went on to prove the constructive vitality of much of what he condemned, and who persist in interpreting Spanish effort in the light of Liberal, Encyclopedist principles, or the pure doctrines of Cartesianism, according to whether the interpreter is merely literate or has pretensions to scholarship.

The German, French and also Spanish-American historians have in great part dealt with the facts of this legend, but some Spanish writers commenting upon their own history, have pointed out the falsity of the facts in the philosophical interpretations. But of all this, the rank and file of our Catholic Americans of the United States remain blissfully ignorant.

It might be well to state here that this state of ignorance, which is not of course confined to Catholics, is deliberately fostered by a propaganda. This has two supports. One leg is firmly planted in the principles of the Cartesian Liberal school whose ideal of secularism has the aim of reducing all matters of religion to the secrecy of one's own heart and mind; and thus to destroy all appreciation of religion as a true social force, the inspiration of all institutions; and hence to kill off all search for the one, true religion, the necessary corollary of such a philosophy. The other leg stands securely on the propaganda from English sources, which originally aimed to arouse public opinion to support the long wars necessary to defeat Spain in America and to give England the commercial hegemony of the world. It was continued in the nineteenth century with the aim of deflecting the United States from any comprehension of, or constructive co-operation with, Spanish America, and thus to prevent anyone from making sense out of the Monroe Doctrine, in so far as it had the germ of a constructive idea. As so many of our people read only books printed in English, it was not too difficult to get this propaganda over.

While it is true that certain Americans, such as Prescott and H. H. Bancroft, broke away from this last tra-

dition sufficiently to go to the original Spanish sources, these men, otherwise admirable, were too much under the influence of the Cartesian doctrines and the traditional English picture of Spain, to arrive at a correct interpretation of what their eyes revealed to them from the documents. Thus the *leyenda negra* did not receive its death blow either from them or the later Germans and French in England or the United States. In the later nineteenth century, men like Bolton and Moses again went to the sources and this time began a direct criticism of the legend. The younger generation owes much to the inspiration of these men, and it is encouraging to note that there is being collected a body of facts for a totally new picture of Spain and Spanish America which should take away all respectability from the legend.

This new research, though still in its infancy, is so active and so well supported financially, for various reasons, that in some respects it has seemed almost ready for a synthesis, though a few, notably Professor Merriam of Harvard, realize that Spain must be studied first if Spanish America is to be properly evaluated. The fancy for internationalism, since the financial and industrial consolidations of big business have given such a powerful push towards world States and world leagues, has rather forced the international lawyers to look for legal principles. In the researches of James Brown Scott and the project of the Comparative Law Bureau of the American Bar Association to publish an English translation of "Las Siete Partidas," we have a further emphasis on the values of Spanish ideas for the modern world.

These historians and writers have been going to Spain for their research, and so have the teachers of Spanish in our public schools. Spain, as the Irish say, has "a way with her," and has laid a spell upon even the most hardened Yankee. It was not so difficult for Yankees to appreciate the beauty of her lovely northern regions, the charm of Andalusia, the austere appeal of Castile, the long romance of Barcelona, as the travel books reveal. It was a little more difficult to appreciate the strong character and individual culture of her people, but this has been managed by the Ticknors and Thomas Walsh in recent days. It has proved most difficult of all to appreciate the Spanish type of civilization, and thus to arrive at a synthesis, because this culture is pre-eminently Catholic, and the secrets of Catholicism are best understood by those who study its principles and assimilate their social import.

The decided drift towards doing just this very thing has alarmed the propagandists of the old school. There are two centers of an actively revived propaganda, one in Mexico and one in England. We say revived, for there is nothing new about this propaganda with the same old principles presented more "sociologically," as befits moderns. The attack on the Church is always the same with

the attempt to belittle the social consequences of her principles, and therefore to cause Catholics, if possible, as well as non-Catholics, to lose active interest in them.

Of all the societies which today offer most profitable study from the point of view of Catholic principles in action, Spain and Spanish America are the best field. It would seem *a priori* as if Catholics would be most interested in this study. It is not so. It is a Guggenheim, a Carnegie, a Rockefeller, a Huntington, all hardheaded business men be it noted, who offer the funds for research, for libraries, for museums, for cultural exchanges. When a Catholic, a Brazilian Catholic, offers his interesting library to the Catholic University, no United States Catholic comes forward with the funds to have it catalogued and thus made more available to students. Some of our universities, notably the Catholic University and Fordham in the East, offer courses in Spanish-American research, but are handicapped by lack of endowments.

Spain and South America have their societies for the study of this civilization, not surprising, of course, but so too have Germany, France and England. The Catholics of the United States, concerned in a more practical way with South America than any of these others, are content to let their Church and their Catholic culture be interpreted by the Hispanic Society of America or the Pan-American Bureau, or the Institute for Furthering Cultural Relations between the United States and Spanish America, or to the Association of Spanish Teachers of the United States, or to the Universities of California, North Carolina and Texas. As there are no Catholic agencies, either these do it or it is not done.

We do not wish to criticize unfavorably the activities of the agencies above mentioned. They are all admirable in their way; they have vision, foresight, aims and money. Why should they be expected to do the work which Catholics should undertake? There is no reason why Catholics should not cooperate with them as individuals or collectively, if it is desired. Nevertheless, not even in this way can any of them take the place of a purely Catholic agency, orientated from a knowledge and understanding of Catholic principles and guided by their light in making its own research and forming its own conclusions. Why will not our Catholics, individually or collectively, support a Catholic academy for Spanish-American studies, which would attract scholars, perform the research, publish the books, articles and pamphlets, inspire professors and teachers, cooperate with the European and American societies and academies, and thus create a public opinion which would be obliged to respect the Church not only for her supernatural mission, which stands on its merits, but because her members are positive and constructive leaders of society and because they can and do offer the proper solution for the problems of our civilization.

Already non-Catholic research in the United States has brought out the social value of Spanish studies, not that it has shown that all Spanish efforts were perfect, or that the *leyenda negra* should not again be furbished up. Professor Haring of Harvard prints over his signature (New York Times, September 14, 1930) that the Indians were

rapidly assimilated to a European order of society (a fig to scholarship), but that they were consistently abused, ill treated spiritually, morally, and physically (a bow to the *leyenda*), though they have survived (a courtesy to facts). But none of this is worthy of scholarship. Professor Priestley in "The Coming of the White Man," a book filled with many good points, finds time to wonder why the Spaniards did not leave the barbarian culture alone, it was so vital, natural and spontaneous, and not blight it with a blast from the European-Christianized civilization of Spain.

The Chair of Spanish Studies of Oxford is issuing a series of books which up to date stress a similar point of view, that is, the advantages of a "natural barbarianism" over an "artificial" Christianized Roman civilization. For this purpose it has to dig up a book published in 1879, the very inaccuracies of which shame the translator into admitting them. The book is Oliveira Martins' "History of Iberian Civilization," which the New York Times book reviewer finds "an appropriate choice . . . for a better understanding of Iberian culture," as if nothing had been since written in Spain or Portugal, to the complete neglect of such scholars as Pérez Pujal, Hinojosa, Altamira, Gama Barros—to name but a few at random.

It is in just such types of studies as these Spanish and Portuguese authors have made, that the antidote to the propaganda of Madariaga and Oliveira Martins will be found. It is just this kind of work which a Catholic academy of Spanish-American studies should do. Until such studies are made available for the United States, it is idle for one to point to the conflict between the United States and South America, or that between England and South America, or that among the three, as at root a conflict of two theories of civilization without showing the divergencies in each. It is worse than idle to attempt to explain the situation in South America today on any other basis than the impact of the Spanish medieval tradition and the post-Reformation Anglo-Saxon imperialism. The very statement of the problem is not comprehensible until this Spanish theory is understood. And the United States cannot even grasp the essence of her own problems of government, except as against this background. This is why all talk and criticisms of the Monroe Doctrine strike the United States Americans as academic.

Lastly, this article does not aim to advocate a wholesale adoption of Spanish medieval practice, nor even of sixteenth- and seventeenth-century practice in America. There were *lacunae* which makes this undesirable and in fact impossible. Nor yet does it aim to eliminate everything English in the United States. It aims only to arouse American Catholics to study Catholic civilization and Catholic culture, wherever the best examples of it can be found, to be alive to the seriousness of the issues between the United States and South America, to support some agency which will study these, and to take that position of leadership which will make all this anti-Spanish propaganda retire. After all, it is not propaganda against Spain as such, but against the City of God

Why Laugh at the Senate?

ANTHONY J. BECK

RIDICULE and denunciation of the United States Senate are a popular indoor sport. Both Houses of Congress supply newspaper paragraphers with material for jokes; but the Senate is the favorite target of speakers, writers and cheap comedians. Even business men like to vent their dissatisfaction with economic conditions by blaming the Senate.

To a friend of popular government and one proud of our republican institutions, this tendency, apparent for years, is anything but reassuring. It indicates a lack of confidence in our national legislature and affords an illustration of a sinister standardization of thought and of a dangerous propaganda.

After all the Senate as well as the House of Representatives is as close, if not closer, to the people than is the President. Ridicule of Congress reflects back on those who elect its members. The Senate, for instance, probably represents as many voters as does the Chief Executive. Twenty or thirty years ago, it was in no small degree a club of millionaires and political bosses. That was in the days when Quay, Platt, Aldrich, Hanna, etc., ruled their States as well as the Senate. Direct election of senators by popular vote curbed the power of the bosses. True, a candidate sometimes spends half a million dollars for nomination or election to the Senate; and one wonders what is to become of truly representative government if this custom is to spread and continue. However, all rich men have the same chance, and senators are no longer hand-picked by political bosses in State Legislatures.

Much is made of the senatorial penchant for useless talking and grandstand oratory. A visitor from Mars would scarcely imagine that he was witnessing the world's greatest deliberative body in action if he noticed the nonchalant manner with which senators ramble in and out and occupy each other's seats, littered with papers and documents. But the Senate, like good wine in the making, must have an opportunity to effervesce. Underneath the foam is found solid thought and practical service to the country. The Senate more frequently defends the genuine interests of the people than it did a generation or two back, and sometimes it shows a stronger devotion to the public welfare than does the Lower House. Witness its uncovering of the oil scandal and its refusal to turn over the great power plant at Muscle Shoals for exploitation by private interests.

The Senate is roundly scored at times for being at loggerheads with the President. Now and then political motives may be responsible for its opposition to the Chief Executive. But in the main, its clashes with the President are a phase of the old struggle between the executive and legislative departments of government, and its action in recent years has repeatedly blocked centralization of power and dangerous encroachments of the executive on Congress. The Lower House is more pliable. Recently

it passed a bill providing for the abolition of jury trials in minor Prohibition cases. As the *New York Times* pointed out, the representatives must have realized that there was little chance that the Senate could consider the measure in the final rush of the session. The Senate, of course, will be blamed as usual, and the House will be lauded by the "drys."

Senate investigations are a fruitful source of humor and jibes for newspaper editors and cartoonists. On the least provocation, the Senate will appoint a committee to turn the searchlight on anything from lobbying to boll weevils or flood prevention. No one can tell where a Senate investigation is going to end or whom it may hit. Precisely for that reason, Senate investigations of recent years, though consuming much time and public money, have been of some service to the nation. They probably have put the fear of God, as well as of publicity, into the hearts of men working in dark and devious ways to influence public opinion and Congress. While many of these hearings and quizzes seem to run into the sand, the publicity attending them has frequently tended to mold sound public opinion and to stir a lethargic electorate into a keener interest in public opinion.

An investigation was begun last year to blow up William Shearer, the *Oliver Twist* of naval conferences, for wanting more cruisers. The inquiry rambled all over the country. "Who could have foreseen," asks the *Chicago Tribune*, "that the principal consequences of these universal activities would be to blow Mr. Grundy of Pennsylvania out of the lobby and into the Senate with a tariff bill, and to blow Bishop James Cannon, Jr., of Virginia, Chairman of the Board of Temperance and Social Service, Methodist Church, South, out of all his ecclesiastical appearances, appurtenances and applique?" The good bishop defied the Senate committee, but the effects of the hearings will be felt for years in congressional and, possibly even, in presidential elections. The Senate won when it apparently lost out.

It is a matter of history how a Senate inquiry voted, possibly, to silence a prying, radical senator, resulted in blowing the lid off Teapot Dome and in saving hundreds of millions of dollars in public-oil resources to the Government. That investigation also jarred some of the high and mighty, and made their successors walk warily. Some years later a Senate committee turned the searchlight on electric-power propagandists and revealed them in the act of using colleges, universities and even public schools as well as newspapers to shape public opinion against public ownership of water-power sites and public utilities. More recently the Senate has turned the rays of publicity on lobbyists and thrown light into dark corners of the last presidential campaign.

While the Senate's power of investigation may be and has been used too freely, and while that body's first func-

tion is not to act as a sort of national secret service and political vacuum-sweeper, it has performed signal service to the nation by using its prying privilege. In addition it has prevented serious mistakes as well as done constructive work by means of its legislative function. It was the Senate which acted as a balance wheel when the governmental machinery and public opinion threatened to run wild and to stampede the country into the League of Nations with one vote for our country and half a dozen for another. The Senate likewise blocked an appointment which threatened to lower the prestige of the United States Supreme Court. Recently the Senate came in for much censure from pacifists and internationalists because it insisted on close scrutiny of the London Naval Treaty and exercised its rights under the Constitution, which provides that the President shall negotiate treaties with the advice and consent of the Upper House of Congress.

Senators are not averse to playing politics. In most cases they become members of the Upper House by virtue of being clever politicians as well as men of influence. It is also true that at times the Senate acts like an autocrat and takes delight in heckling the Chief Executive. But when all allowances are made for politics and human frailties, the membership of that body today compares favorably with that of the days of Webster, Calhoun and other great public men.

Perhaps the character of the interests it has curbed and the nature of its service to the public give a clue as to the source of much of the ridicule and opprobrium heaped upon it. Thoughtless scribes repeat the denunciation and arguments of propagandists who find the Senate an obstacle to their plans. This is not to be wondered at in an age when centralized control of news and information make standardization of public opinion comparatively easy and profitable.

"SEEING THE WORLD"

Alpha Centauri, astronomers say,
Is four and a half light-years away.
The nearest star! And so far are some
Their light to the earth has not yet come.

If I were there then I should know
The earth as it was four years ago.
If infinite vision I possessed
I'd start on a wise and wonderful quest,

Peering down through the stellar space
Recapture the history of our race.
Skipping at will from star to star
See things as they were and things as they are.

From Arcturus, Antares, Aldebaran
See the world since time began.
Thebes in its glory, Troy ablaze,
Caesar's legions, Helen's face,

And later things that happened, too.
The old Guard charging at Waterloo!
But most of all I should thrill to see
One who walked by the Lake of Galilee.

And I wonder, wonder if this is the way.
All is present to God. We shall know some day.

SYLVIA ORME-BRIDGE.

The Last of Them

JAMES J. WALSH, M.D., PH.D.

DURING the first week in January, so that her burial was on January 6, Epiphany, the last of the Civil War Sister nurses passed away in Philadelphia. She was about ninety-two years of age and had received the habit of the Sisters of St. Joseph over seventy-two years before her death. She taught in the parish schools of Philadelphia for nearly fifty years and the last years of her life were spent in a sanatorium for sick Sisters where she was the sacristan and where her services as a nurse were often invoked.

Her name was Sister Mary Anselm who had been Miss Catherine Jennings, born in County Galway, Ireland, in 1839. It was Father O'Hara of St. Patrick's parish, Philadelphia, later Bishop of Scranton, who directed her to the Sisters of St. Joseph and continued to be very much interested in her career as a Sister.

She was one of the second corps of nurses who went from Mt. St. Joseph's, Chestnut Hill, during the Civil War, following the call of the great war Governor, Curtin. She served on a hospital ship, the Whillden, which steamed from Fortress Monroe under Surgeon General Smith to receive the wounded from the battlefield of Yorktown, in the spring of 1862. All during the night after their arrival at Yorktown they were engaged in taking the soldiers aboard, and there were so many of them that not only were the staterooms filled and all the public rooms of the vessel but also the corridors and indeed every available inch of space. It was almost impossible to move about the ship without treading on the wounded men. Some of them had been lying three or four days since they were wounded, without any care, and they were festering in the bloody discharges from their wounds.

The Sisters tended them all night and then when daylight came they were summoned on deck because a Southern gunboat was in sight and the Sisters' presence was required in order to give a visible sign of the character of the vessel and that it was a hospital ship in actual service. Before the Sisters came on deck it seemed for a time as though they might be fired on. As a matter of fact there were many wounded Confederate soldiers and there was absolutely no discrimination between the Blue and the Grey in the way that the Sisters cared for them. The presence of the Sisters brought a great deal of confidence and assurance to the hearts of the wounded that they would be treated just as well as possible, especially those who had been neglected for days and who had begun to fear that no relief would be afforded them until they got back to Washington.

No wonder that Surgeon General Smith wrote formally that the Sisters gave universal satisfaction and did an immense amount of good. As for the Sisters themselves, while they were embarking the wounded they found a regiment of Pennsylvania soldiers to whom no rations had come for several days because the steamer carrying them was delayed. The Sisters shared their own rations with them, confident that somehow or other they would be able to get something to eat, though their busy active

life among the wounded, once the steamer started north, put all question of eating out of their minds.

Sister Mary Anselm continued in full possession of her mental faculties until the very end, and even a week before her death had walked out with the Mother Superior on the grounds. Often she expressed her gratitude that she had been allowed to live so long and busy a life and declared that if she had to live it over again she would choose the same path. She was often asked about her service in the war but it was extremely difficult to get her to talk about it.

The last of a noble band of heroines is gone.

THESE SKIES DO POETS SING

These skies do poets sing—
The skies of spring
Silvered in veils of rains
That float from the lingering cloud
The winds blow down from Labrador;
The skies of fragile blue from which the robins bring
Wee scraps to mould within their nests in lanes
Where trembling flowers are bowed
With fragrance faint that yet is more
Than their frail forms
Can bear. . . . The vibrant depthless blue
Of summer skies, so often dark with storms
That brew
And break with thundrous roar
And mighty flames leap down
To smite the earth aquivering,
Uproot great oaks, uncrown
Proud mountains, and upchurn the ocean's floor. . . .
The skies at sunset of a winter day
When white snowfields are dyed a ruddy hue
That fades, when fades the last red ray,
Into the cold half-light of evening, shadow blue
And frosty gray,
When through the frozen twilight ring
The Ave-bells. . . . These skies do poets sing.

But when the sun gilds o'er
The glinting emerald of the seas
And golden autumn weaves
The glowing tapestry of leaves
With which the God of Glory clothes the trees
And with bounty all unbounded
And Divine magnificence,—
(While Winter's waiting at the very door),—
Gives all the earth a carnival before it dies;
When skies
Seem richer, clearer, more intense
With utter beauty, and echo sounds unsounded
In breath-taking harmonies;
When skies, green-crystal, pure,
Are veiled at evening with a golden light, deep'ning
Into purple night, whence sure
And stealthily the harvest moon comes creeping
From the east
Mysterious with bare-limned silhouettes
And formless ghosts that fly to ghostly feast
From bonfire heaps; when sets
The sun, and day yet dances on the golden beams
That cross the west. . . .
Then singing fails. Such skies must rest
Forever and unsung in poets' dreams.

RICHARD CONLIN.

Education

Prohibition and the School

PAUL L. BLAKELY, S. J.

OF the Wickersham report, the Hon. Alfred E. Smith has said—I quote from memory—that he had no hope that the problem of Prohibition could ever be solved, as long as it remained in the hands of politicians. There is nothing new in this judgment, but it is well to repeat and emphasize it. The chief effect of Prohibition upon the slippery tribe of politicians has been to make them yet more slippery. Because of the Eighteenth Amendment we have politicians in Congress who, as Senator Reed once observed, vote for Prohibition with a whiskey breath, and other politicians who, after a good hooker of rye, don judicial robes, and from the bench sentence to the penitentiary an old woman found guilty of having in her possession a bottle of gin.

That same hypocrisy, engendered by Prohibition, has also had its effect on the minds of honest men. Observe the shudder with which the word *saloon* is uttered; observe, too, with what outward signs of agitation, some, even among those who oppose Prohibition, protest that "the return of the old-time saloon is unthinkable." I can agree that its return is unthinkable, as long as we retain our muddy-minded approach to a solution of the liquor question; but, although I have preached temperance, and the fitness of voluntary total abstinence for young people, all my life, the saloon does not summon up in me one small shudder or a vestige of agitation. Especially, when I reflect on what has taken the place of the old-time saloon.

Let us be honest about it. The old-time saloon was a legal institution; often enough, it was a club in which the poor man found companionship and recreation, rough, perhaps, but fairly suited to his needs. By comparison with its successor, the speakeasy, it was a school of refinement and a home of virtue. The Fathers of the Third Plenary Council of Baltimore looked with no favorable eye upon the liquor traffic, for they exhorted Catholics to get out of it. But they did not make the mistake of affirming that it was wrong in itself, or even illegal. Saloons ran riot in the decade or so before the convening of the Council, and there was reason for the warning of the Fathers. In those days, a saloon keeper could be as foolish as a Wall Street trader, and often the old liquor traffic was as stupid and as cruel as that modern capitalism, many of whose masters turn pale at the thought of a return of the old-time saloon.

But that a vast improvement had set in at the turn of the century can hardly be denied. Then the saloon was, usually, a harmless enough institution; as a source of corruption, moral and political, even the bad ones were not in a class with that creature of Prohibition, the speakeasy. That much is admitted, even by those members of the Wickersham committee so dry that, in this respect, they are as lanes, dustdeep to the knee.

"There was much corruption in connection with the regulation of the liquor traffic before Prohibition," we

read in the report. "But the present regime of corruption in connection with the liquor traffic is operating in a new larger field, and is more extensive." In other words, the saloon, against the return of which the commissioners piously pray, was decidedly better than the prevailing speakeasy system.

Not the least of Prohibition's wrecks, then, is this hypocrisy, which takes for granted that the old system was uniformly and inevitably bad. It was never bad in itself, and it was daily learning better how to conduct itself in a decent and law-abiding manner. Our present system, however, is simply from bad to worse.

A second sad wreck is the abandonment in educational institutions of all temperance teaching. When Prohibition began to devastate the country, this Review emphasized the necessity of better teaching, to afford the young the larger protection they would need. For its pains, it was called an ally of the brewers and a fosterer of iniquity. Today, however, not only the Wickersham commission, but leaders of the old Prohibition guard, Dr. Ernest H. Cherrington, for example, admit that we were right. Drinking to excess, by girls as well as by boys, mere children in their 'teens, is one of the most horrible and menacing aspects of this age of Prohibition—a truth to which even the dry members of the commission bear witness.

Drunkenness was unknown when I was at college nearly forty years ago. When I was an instructor in St. Louis University, in the first decade of the century, I found the same conditions. As lecturer and preacher, I talked to thousands of young people at school and college from 1914 to 1920, and not only talked to them, but grew to know many of them, as only a Catholic priest can know them. I know that in this period intemperance in the use of alcoholic beverages was rare. Among girls and young women, it simply did not exist.

After 1920, or thereabouts, a change set in, so that a comparison of the two periods, 1914-1920 with 1920-1930, shows that drunkenness among boys and girls, served with liquor at home or at social gatherings, began to be a problem in the colleges and preparatory schools, just at the time when Prohibition began to be a problem to the whole country. I have no doubt that my experience is paralleled by that of hundreds of men and women whose interests and work are with young people. Twenty years ago, what mother in respectable society had to worry about the gin and rum that would be in evidence when her daughter went to a dance? Today, what mother who is trying to take care of her daughter, is without that worry?

Lest I be accused of exaggeration, let me quote from the bone-dry Judge Mackintosh, of the commission, who frankly admits that the report "was more than conservative in reporting the bad features" of Prohibition. "We found conditions almost unbelievable," he said to a representative of the Associated Press. "There is unquestionably more drinking among young people. Prohibition has raised the drinker from the gutter, and put him in good society."

Not only among college students, but in all classes of

society, intemperate habits were growing steadily less marked, in the decades immediately preceding Prohibition. Irving Cobb tells how in the very heart of the whiskey country, no man invited a younger man to share his toddy. It wasn't done; for the older man knew well that too often Kentucky's best brains had been dissolved in a whiskey bottle. His seeming lack of hospitality was an affirmation of the folly of any young man who started out on his career with high aspirations in his head, and a jug of whiskey under his arm.

Undoubtedly, Prohibition has, in Judge Mackintosh's phrase, lifted the sot out of the gutter, to put him in good society. It has degraded our social standards by contending the spectacle of young girls at a house party, dipping up noisome mixtures of rum, gin, and bootleg whiskey, until they fall over drunk. "It's done everywhere," is an excuse I have heard even to weariness. "They'll think you're funny, if you don't drink." Twenty years ago, a young man might offer a lady a swig from his hip-pocket flask just once. After that, he knew her company no longer. Twenty years ago, no one would find anything amusing in the story of how some girl, or mother, became intoxicated, and had to be removed. Such things did not happen, except in districts not frequented by respectable people.

They happen now everywhere. Instead of the saloon, we have the speakeasy, often with its access to every form of vice. The sot no longer lies in the gutter, but reels from the table to be put to bed by his host—or by her hostess; or, in case both are themselves incapacitated, by the servants.

Do we need temperance teaching in the schools? In the phrase of the day, "and how!" I add, "*but* how?" For it will not do to revive the madness of Carrie Nation. It was just that fanaticism which created the frenzy that ended in Prohibition.

Men and women who have given years of intelligent service to education tell me that how to give it puzzles them. Addresses on the evils of intemperance, with invitations to the pledge, are only too apt to evoke silent or most audible guffaws—according to the sex of the audience. When these teachers are puzzled, it becomes me to be mute.

I should think, however, that we might begin with school and college festivities, whether conducted by the alumni or by the students. Next, an earnest effort to enlist the cooperation of parents, often the chief source of the disorder, should be made. Finally, rules and regulations which prescribe condign punishment for intemperance should be enforced ruthlessly. How can a student attach any importance to temperance teaching, when his college does not?

Temperance teaching must be based, of course, on ethical and religious principles. Otherwise, it is froth or hurtful emotion. But if there is any truth in the report of the Wickersham commission that intemperance is growing among boys and girls, then a task of the most serious nature devolves upon teachers and school executives. We must look to the future. Within a few years, these young people will be struggling in a world steeped

in a devil's brew of indulgence and intemperance. We must enkindle in them a spirit which will make them good citizens, good fathers and mothers, good Christians, and to this task every means at our disposal, natural and supernatural, must be summoned. Else our work is lost, our purpose of training leaders becomes a mockery, and a powerful barrier against iniquity in the home and in the State has been leveled.

Sociology

Federal Relief and State Degradation

P. L. B., S.J.

IN the controversy between the Senate and the President on the question of Federal relief for the drought-stricken States, and other States in which there is great public distress, the issue has been stated clearly by Mr. Hoover and Senator Borah.

Are we to have a Government working under Constitutional limitations? Or are we to have a Government with no limitations whatever upon its rights and powers, provided only that the end sought appears to be good?

"I am perfectly willing," said Senator Borah, in the Senate on February 2, "to say, if a majority of the Senate is willing to do the same thing, that not another appropriation bill shall pass this body until the hungry are fed; until the sick are taken care of; until the Government of the United States has met its obligations to its citizens."

Yet nowhere in his long address did the Senator indicate what clause of the Constitution makes it the duty of the Government of the United States to feed citizens who are hungry, and to care for those that are sick. His whole argument was that the cause was worthy, and that the Government had formerly aided similar causes.

On February 3, the President issued a public statement to the press.

"This is not an issue as to whether people shall go cold and hungry in the United States. It is solely a question of the best method by which hunger and cold shall be prevented.

"It is a question as to whether the American people on the one hand will maintain the spirit of charity and mutual self-help through voluntary giving and the responsibility of local governments, as distinguished on the other hand from appropriations out of the Federal Treasury for such purposes. . . . If we start appropriations of this character, we have not only impaired something infinitely valuable in the life of the American people, but have struck at the roots of self-government."

Here the President states a clear distinction which Congress for many years has disregarded.

There are hundreds of evils, moral, economic, and social, from which this country is suffering. Some cannot be removed by civil legislation. Others can and should be attacked by legislation, enforced by healthy public opinion—without which no law, however good, will be aught but a collection of words picked out of the dictionary.

The question of jurisdiction then arises. Is relief to be sought from the Federal or the State Government?

The prevailing philosophy of government stops for none of these considerations. Its sole principle is that every evil may be removed, and every good promoted, by Act of Congress.

On this principle Congress, invoking its taxing power, sought to forbid child labor. On the same principle, legislation is now proposed, or has already been enacted, affecting the most intimate concerns of every citizen in every State in the Union. Congressmen are so little aware of the distinction pointed out by President Hoover that, like Senator Copeland, of New York, they can roll forth an impassioned speech in the Senate in favor of the Jones maternity bill, and a few weeks later roll forth, via the radio, a speech equally impassioned on the dangerous assumptions of power by the Federal Government. It is enough to make one despair of the possibility of maintaining even in some slight degree sane and constitutional forms of government. A few weeks ago, I said in this Review that what the present Congress alone had done in disregarding constitutional inhibitions upon its powers, established precedents for the creation of Federal doles and breadlines in every city of the Union. What I then viewed as an academic possibility, within a few days turned into the actuality of a Congress, refusing to pass all appropriation bills, as is its duty, unless it is permitted to enact a dole bill, which the Constitution gives it no right to pass.

Unless this lawless and unconstitutional spirit is ruthlessly stamped out, within a few years we shall have nothing but lip-service to the Constitution. At this moment, in Congress, there is little more. Then Congress will tell us the school our children must attend, and what they shall there be taught; by Congress will their vocational aptitudes be assessed, and by physicians appointed by Congress will they be deprived of their adenoids and their imperfect teeth. In their homes, if they have any, we shall see a Federal cradle and a Federalized mother, instructed by a Federalized nurse, and in the kitchen, a Federalized dietician. The reservation is important, for by that time the Federal maternity service may have adopted and promulgated the popular forms of maternity hygiene which make mothers impossible and, by consequence, cradles unnecessary.

In a splendid editorial, which I take to be the work of Mr. Thomas J. Norton, the *Chicago Tribune* (February 2) observes that the Federal Government has for some time been destroying the competence, the independence, and the self-reliance of the States, by taking over their responsibilities, their police powers, and their obligations. It may be added that this same intrusion is by degrees annihilating the competence, the independence, and the self-reliance of the citizens of these States, leaving but a pauperized spirit which at the first sign of danger calls aloud to the politicians at Washington. "The Union has proceeded to break down the integrity of the States," and without States, sovereign in their constitutional sphere, there is no constitutional government.

Washington is to assume responsibility for child nurture, education, railroad rates, wine making, wheat production, canning, retail and wholesale trade, personal habits, book censorship, cam-

paig expenses, and the cultivation of nasturtiums. Why should the States continue to burden themselves with any responsibilities, or look elsewhere than to the national capital for anything they need? They can go on the loose, and a Washington commission or bureau will get them out of their trouble, and take their obligations off their hands. They will expect a Federal appropriation and get it. As they get out from under their obligations, they sacrifice their independence and competence.

The Federal Government, sapping the powers of the States, grows into a great hulk in which inertia must become the prevailing rule. It's bad business. In the name of service and the better life, the priceless advantages of the Union of self-governing States are being sacrificed.

The present crisis itself furnishes an example of loss of State competence and State independence. Of all the States affected, not one, with the exception of Arkansas, has made a single move to relieve its citizens. Relying for a time upon the Red Cross, all eyes are now turned to Washington.

It is no longer fashionable, and is quite futile, to quote the Constitution against the so-called relief legislation. But since rulings of the Supreme Court have not, as yet, fallen under the same ban, a citation may be opportune.

In reviewing the second child-labor law, which it held to be in conflict with the Constitution, the Supreme Court observed that however evil child labor might be, Federal legislation, undoubtedly humane in its purpose, could not be used to tax it out of existence. Then, referring to the custom, now all but universal, of assuming that Congress may do whatever it chooses to do, provided that the end sought is good, the Court added: "The good sought in unconstitutional legislation is an insidious feature, because it leads citizens and legislators of good purpose to promote it, without thought of the serious breach it will make in the ark of our covenant, which will come from breaking down recognized standards."

Is anything left of the integrity of the States, which our greatest leaders, as well as innumerable decisions of the Supreme Court, have held to be absolutely essential to the Government established under the Constitution?

Very little. Politicians in Congress and propagandists outside, have all but destroyed it. And the worst of it is that no one seems to care.

THE OFFERTORY

I dreamed the stars were mine to have and hold,
That all the seas were my endowed estate.
The wealth of earth in silver, gems and gold
Was life's bequest; and happy was my fate.

The lily and the rose acknowledged me
Their master when I walked abroad by day.
The lion and the lamb paid fealty
To me who held their destiny in sway.

My dream was troubled when I would return
An offering to Him Who gave me all.
My helplessness then made me sad to learn
That nothing worthy dwelt within my thrall.

I woke from slumber's quandary to find
Me empty as the bodies 'neath the sod.
But lo! at Mass I knew the joy I pined
When Faith revealed me giving God to God.

JOHN BERNARD KELLY.

With Scrip and Staff

AN increasing number of voices, from widely varying quarters, proclaim that the present difficult times, with all their trials, have the merit of bringing back people to a sense of spiritual reality.

Said Father John M. Fox, S.J., President of Holy Cross College, at the recent Senior Class banquet in Worcester, Mass.:

The world has come to such a state of depression that it *must* return to the reality of ideals. The people of this richest country in the world have been led by the blind into a "cataclysm" of skepticism and cynicism. The so-called "humanity" which is pointed to by the modernists is based primarily on a love of natural things and the desire to hoard wealth. The exploitation through advertisement of the wonderful advances made by science which have so "benefited" humanity is excited by the impulse for making the newly invented cereal or household commodity yield money and become a gold mine.

In a lush of well-sounding words that cover nothing valuable, worthless articles are forced upon public credulity. This is the whole note of the present trend which bears away from the true Christianity of the past centuries, and heads towards an abomination of desolation. The only true "humanity" is a brotherhood of man bound together under the Fatherhood of God.

Never has there been, in Father Fox's opinion, a time of greater opportunity for the graduates of our Catholic colleges:

The materially illusioned world is ripe for conversion back to the Faith of our fathers. It is for those graduates of Catholic colleges who have been refined in the principles of ethics and the ideals of eternal truth to point out to America the way to safety and to God.

Some of our Catholic college graduates have lamented about the scant attention paid to them; the difficulty they find in putting to practical use the abstract lore of the classroom. Such complaints, when tested out, have seldom much foundation; but what may have been in the past, "the time," in Father Fox's words, "is over-ripe for our purpose in life. . . . When the world has returned to true Christianity and to God, true prosperity will come."

LOVE of wealth, overreaching itself, was also pointed out as the prime factor of present depression by Melvin A. Traylor, President of the First National Bank of Chicago, in his address on January 29 before the Salesmanship Club of Dallas, Texas. Mr. Traylor is well known for the part he took in the Reparations Conferences at The Hague, which led to the formation of the Young plan. Beginning with a study of business inflation, Mr. Traylor passed on to the instalment plan, so glowingly heralded in 1927, under the name of "consumer's credit," by Professor Seligman of Columbia, who wrote two good-sized volumes on its great mission as the dawn of a new era of prosperity. Said Mr. Traylor:

During the time that this expansion of credit in the form of funded debt was taking place other factors were brought into the equation which, while not new in practice, were new in their application to our daily life. I refer to the introduction and expansion of so-called consumer credit or instalment selling. In mentioning this subject, I hasten to disclaim any quarrel with the theory itself—I merely question its method of application because

frankly I believe that it is fundamentally responsible for much that has happened in the last decade. . . .

It largely remained . . . for the present generation to discover the possibilities of what they are pleased to call consumptive credit, and its application to the purchase not only of the luxuries, but also of the daily necessities of life.

Tracing the effect on supply and demand, he concludes:

It requires no genius to see if instalment buying were practiced by all the people for a period of five years, with each year's purchases anticipating the normal buying power of two years, that in five years the normal buying power from income would be substantially exhausted.

Speculation postponed the crisis, but made it worse when it came:

As the speculative mania spread, another factor entered on the purchasing side—the speculative profits taken out of the stock market and used for the satisfaction of limitless human desires. If it had not been for this factor, an already over-stimulated demand created by instalment purchasing would have collapsed much earlier than it did. As the wheel within a wheel revolved ever faster and faster, the demand for credit for instalment buying and stock-market speculation made constantly heavier and heavier demands upon our own credit structure and the credit structure of the world.

Finally, in 1929, we had absorbed not only the available liquid resources of our own credit market, but were using approximately \$3,000,000,000 of the liquid credit of the rest of the world. The end had to come and the inevitable crash should not have taken anyone unawares.

It might not have taken us unawares, had not countless deluding voices been raised to assure us that there would be no end.

THE words spoken over sixty years ago at Sainte-Clotilde in Paris, by the Swiss prelate, Msgr. Mermillod, later Cardinal and chief collaborator with Pope Leo XIII in the preparation of his great Encyclical on Labor—words severely criticized at the time, yet singled out for praise by Pope Pius IX—were recalled in a recent book on the Encyclical by Father Georges Guitton, S.J., of the French *Action Populaire*, who lectured in New York on February 4 of this year. After declaring the utter foolishness of trying to lay down the law to the workingman if we ourselves live in luxury and immorality, the orator of Lausanne continued:

The Gospel is not given to us to be simply a relic of medieval lettering that artists might admire. Nor is it meant just to provide a devotional tidbit between two church feasts, nor to be an orator's handbook for stirring up the crowds. . . . Without my paying court to the rich nor flattering the poor, without my engaging myself in anyone's behalf, be he of high or of low degree, I repeat to you again that the crisis which we are now going through is one of the deepest and most terrible ever known to the human race. . . . The Socialist International, you can be certain, is three things in one: it is a positively stated doctrine, an advancing army, an organized form of religion. . . . The man who undertakes today to solve the social question must have, before all other qualifications, the heart of a Sister of Charity and the lucid genius of a St. Thomas Aquinas.

These words were not spoken in vain. They, and others like them, were deeply taken to heart by the little group of Catholic scholars who were associated at Fribourg with Mermillod; also by the saintly industrial leader, Léon Harmel, whose progressive policies formed the subject of Father Guitton's lecture. The words of Mer-

millod are as apposite now as then, only that they have acquired a new and still more searching significance if we read Bolshevism for the Socialist International. This year will mark the fortieth anniversary of the Encyclical.

THE abuse of capital was pointed out, in an interview last November, by Archbishop Kordač of Prague in words not unlike those of Mr. Traylor. Said the Archbishop, in the course of his analysis of the times:

We live in a period of egotism and decadence. This general decadence is the result of an immoral, unproductive capitalism, accumulated by exploiters and speculators, whether individuals or associated in banks and trusts. All of that capital which lies inert is the result of the fruitful labor of workmen's hands and the intelligence of employes. Yet, instead of helping the cause of progress, it becomes the principal cause of impoverishment and decay. I have no prejudice against capital as such; but I should like to see capital occupied in making labor fruitful. A just economic law was given to mankind in the first pages of the Old Testament. There it is written: "Be master and not servant." The master today, however, is not order, but chaos.

The words of the Archbishop were given prominent place by the Vatican City *Osservatore Romano*, and have been widely heralded.

YET none of these prophets demand the death of large enterprises; only their subordination to the principles of justice and avoidance of those practices which have their origin in the quest of immoderate profits. Mark Wiseman, the advertiser, writing in the *Survey Graphic* for February 1, believes that big business shows today some signs of humility, even though a pure expedient:

What railroad of the gay and swashbuckling nineties would have hummed this lyric in the days when "The public be damned" was the motto of every self-respecting colossus:

"We try to create and maintain a gracious atmosphere on our trains—we 70,000 who operate the B. & O. . . . Our engineers try to start and stop their trains without jar or jolt, making it easy to read in the daytime and easy to sleep at night."

The most curiously interesting fact is that today Big Business is not only unembarrassed by such language but comfortable under its implications. It enjoys its role of gentleman.

But more significant than such trade gestures is the news that the management of the Riverside and the Dan River Mills, in Danville, Va., agreed on January 29 to respect the principle of organized labor, thus bringing to a close the four months' textile strike. States Francis J. Gorman, vice-president of the United Textile Workers:

The decision to strike [on September 29, 1930] was arrived at with great reluctance and only after long and patient efforts on the part of operatives to find other solutions to the problem. Various other questions at issue were temporarily laid aside for future adjustment and the decision to call the strike was made at this time because a vital principle of labor was challenged.

It was the opinion of members of the local union that the mill management was discriminating against them because of union membership. Organized labor would not permit without protest an infringement on this inherent right of the American workingman to go unchallenged. . . . During the past weeks it has been increasingly plain . . . that this principle of labor is being respected.

Offers of mediation had been made by John Gardner Pollard, Governor of Virginia; but H. R. Fitzgerald, president of the mills, had insisted that there was "nothing to mediate."

THE PILGRIM.

Literature

Christina Rossetti

JOSEPH J. REILLY

IN January, 1892, the ablest critic at Oxford confided to his sister: "I have been reading Christina Rossetti. Three or four of her poems, like those of her brother, make a cheap fool of Browning—and leave E. B. B. barely human. I think she is the best poet alive." Thus Walter Raleigh. The object of his eulogium was then sixty-one years old. Within three years, she was dead.

It is just over a century since Christina Rossetti was born—in London, the youngest of a family of four. Her father was an Italian exile, her mother of mixed English and Italian blood. She was a grave, delicate, detached child, who began writing verse at twelve, saw it gathered into a volume at seventeen, and, blossoming into full flower early like her brother Gabriel, wrote within the next two years such beautiful and now famous lyrics tinged with melancholy as "When I am dead," "Summer's gone with all its roses," "An End" and "Dreamland." She had the singing gift of the real poet and it remained pure and clear to the end.

In her late 'teens and again ten years after, religious scruples brought to an end love affairs which had deeply engaged her heart, and the second experience left its impress upon her indelibly. She was no ordinary woman, but a poet, imaginative, sensitive, restrainedly but deeply passionate, and when she reveals the meaning of love to her, it is in one of the most gorgeous lyrics in English:

My heart is like a singing bird
Whose nest is in a watered shoot;
My heart is like an apple-tree
Whose boughs are bent with thickset fruit;
My heart is like a rainbow-shell
That paddles in a halcyon sea;
My heart is gladder than all these
Because my love is come to me.

Raise me a dais of silk and down;
Hang it with vair and purple dyes;
Carve it in doves and pomegranates,
And peacocks with a hundred eyes;
Work it in gold and silver grapes,
In leaves and silver fleurs-de-lys;
Because the birthday of my life
Is come, my love is come to me.

It is not hard to understand that when the singer of that glorious song renounced the great passion of her life, it was as if she crowned her high desires not with bridal lilies but with thorns. As the years passed she became a virtual recluse devoted to her aging mother, to religion, and, at the call of her mood, to poetry.

Broadly, her poetry falls into three divisions: the light and fantastic, the narratives, "Goblin Market," and "The Prince's Progress," being the most famous of the latter; the devotional poetry, much the largest in amount and at its best unsurpassed; and the secular verse, which makes up in beauty and emotional depth what it lacks in range. All her poetry bears the unmistakable impress of her mind and heart. It is hers alone—in its crystalline tones, its

urgent but restrained feeling, its penetrating accents, its moral seriousness, and its hold upon physical beauty.

Her "Goblin Market" appeared at thirty-two and her "Prince's Progress" at thirty-six; whereupon her earlier reputation swiftly became celebrity. "Goblin Market" is her longest and, by the perversity of fate, her most popular poem, but "The Prince's Progress" is finer. To most readers "Goblin Market" is a charming, fantastic fairy tale ringing with peals of elfin laughter, whereas to the discerning few it is, besides, an allegory with a weighty though ill-fitting moral. "The Prince's Progress" has its moral also, but it is as clear as noonday in the tale of the royal youth who, journeying to his betrothed, loiters endlessly and tragically along the way, type of the children of the world, their feet swift only upon the path of dalliance, their loins ungirt, their lamps untrimmed. Both narratives are exquisitely fanciful, rhythmically rich, full of color and a strange charm.

By nature, Christina Rossetti was deeply religious. Her renunciation strengthened that feeling by ennobling her passion and making her faith more intense and sensitively alert to the countless spiritual needs of life. Renouncing, she embraced her cross, she kissed it a thousand times. Who shall blame her if she sometimes stained it with her tears? She lifts up her eyes, but her heart, alas, seems divided:

"I love and love not: Lord, it breaks my heart
To love and not to love.
Thou veiled within Thy glory, gone apart
Into Thy shrine which is above,
Dost Thou not love me, Lord, or care
For this mine ill?"—
"I love thee here or there,
I will accept thy broken heart—lie still."

Newman's equal and Keble's superior in spiritual passion, dowered beyond either with the poet's singing voice, and utterly Catholic at heart despite her Anglicanism, Christina Rossetti belongs to that glorious choir which includes Southwell and Crashaw, Vaughan and George Herbert. With her as with them what was believed as true was admired as beautiful; imagination and intellect were at one. She has occasional echoes of Southwell, of George Herbert, and of Newman, but the intensity of feeling and the unfaltering faith are all her own. Southwell would not have disdained to write this:

"Sweet, thou art young."
"So He was young
Who for my sake in silence hung
Upon the Cross with Passion wrung."
"Look, thou art fair."
"He was more fair
Than men, who deigned for me to wear
A visage marred beyond compare."
"And thou hast riches."
"Daily bread:
All else is His: Who, living, dead,
For me lacked where to lay His Head."
"And life is sweet."
"It was not so
To Him, Whose Cup did overflow
With mine unutterable woe."

Read "A Better Resurrection," "Not Yours but You,"

"Dost Thou Not Care?" "They Desire a Better Country," and "The Lowest Place." Then turn to those extraordinary poems, "The Three Enemies," "Despised and Rejected," "Up-Hill" (which George Herbert would have loved), and "Amor Mundi," applauded by Edmund Gosse and Alice Meynell, and not only Christina Rossetti's spiritual passion will be revealed to you but her unconquerable faith, her humility, and that poignancy which made Walter Raleigh "want to cry, not lecture."

Her devotional poetry despite its beauty is not aflame with such exaltation of spirit as Tennyson's "St. Agnes' Eve." She does not call upon the Lord to break up the heavens and draw her as a glittering star nor does she with a mystic's vision pierce into the hidden splendors of Paradise. To her, life is a *via dolorosa* along which she makes her way toilsomely, "struggling, panting up to God," and in much of her poetry is the burden of her pain, her weariness, her fears, her yearning, her wistful adoration. Thus, her verse was often mournful but it was never morbid after she remembered the promise of abiding peace beyond the strife, of eternal morning beyond the shadows. At times she is troubled by her heart whose ache is never still for long; at times she is goaded into confessing that she is "flesh and blood," filled "full of needs and love and desire," and then, in a passion of humility, she prays:

Lord, I am waiting, weeping, watching for Thee:
My youth and hope lie by me buried and dead,
My wandering love hath not where to lay its head
Except Thou say, "Come to Me."

When New Year dawns she responds with no conventional song but with a cry of yearning for the Bridegroom, in whose haunting cadence are such poignancy and tenderness as find a counterpart only in certain passages of Newman's prose:

Passing away, saith my God, passing away:
Winter passeth after the long delay:
New grapes on the vine, new figs on the tender spray,
Turtle calleth turtle in Heaven's May.
Though I tarry, wait for Me, trust Me, watch and pray.
Arise, come away, night is past, and lo! it is day,
My love, My sister, My spouse, thou shalt hear Me say.
Then I answered: Yea.

Christina Rossetti's secular poems are singularly of one warp and woof and marked, like her devotional verse, by deep but restrained passion, by a sense of life's pathos and vanity, and the sweetness of peace at the last. Read "Echo" (one of the supreme love lyrics of the century) matched only by Alice Meynell's "Renouncement." Read "A Triad," "In an Artist's Studio," "Death Watches," "An End" (a Shakespearean song born late), "Three Seasons," "A Wintry Sonnet," and two other poems that search the soul, "Husband and Wife" and "Wife to Husband." It was this last that Walter Raleigh pronounced incomparably finer than Browning's "Any Wife to Any Husband"; and after "Shall I Forget," he found "Robert's turgid lyrics" impossible!

Shall I forget on this side of the grave?
I promise nothing: you must wait and see,
Patient and brave.
(O my soul, watch with him, and he with me.)

Shall I forget in peace of Paradise?
I promise nothing: follow, friend, and see,
Faithful and wise.
(O my soul, lead the way he walks with me.)

The ecstasy of "A Birthday" when the poet greeted love with a heart like a singing bird finds its answer in the superb sonnet sequence, "Monna Innominata," where, in the guise of an unknown Beatrice answering Dante or a Laura opening her heart to Petrarch, she lets us look for a moment into the depths of that love to which she had denied fulfilment:

But by my heart of love laid bare to you
My love that you can make not void nor vain,
Love that foregoes you but to claim anew
Beyond this passage of the gate of death,
I charge you at the Judgment make it plain
My love of you was life and not a breath.

When she brings the sequence to a close it is with a sestet less intense of mood but equally poignant, whose final line is too perfect for praise:

Youth gone and beauty gone, what doth remain?
The longing of a heart pent up forlorn,
A silent heart whose silence loves and longs;
The silence of a heart which sang its songs
While youth and beauty made a summer morn,
Silence of love that cannot sing again.

In "The Convent Threshold" we have an imagined situation in which it is not difficult to discern Miss Rossetti's own voice, and again the theme is renunciation. "There is more passion in this," said the competent Alice Meynell, "than in any other poem written by a woman." The singer, addressing her lover, is no longer "wine-flushed among the vines" with "golden windy hair afloat," but repentant, bearing her cross, draining her cup. Summoning her lover from her convent threshold to leave like her the easy way and seek the narrow, she says of her own sharpest conflict:

My words were slow, my tears were few;
But through the dark my silence spoke
Like thunder.

All her passion flows from desire into her high resolve, clung to despite the pain:

If now you saw me you would say:
Where is the face I used to love?
And I would answer: Gone before;
It tarries veiled in Paradise.

Christina Rossetti's sense of life's vanities and her other-worldliness did not blind her to the beauties all about her. A bed of violets, a nesting lark, a rolling moon, roses unveiled to the sun, rivers seeking the sea, the graying twilight, the twitter of birds about the eaves, autumn fruits, and winter with its "frostful blast" all bore in upon her consciousness as keenly as upon Wordsworth's but to different issues. With her they awakened old memories dear despite their sadness, or touched with pity her sense of the impermanence of the world they beautified. And finally to this that her spontaneity never fails, that her diction is faultless, and that her style is so limpid, so simple, as to be the perfect mirror of an intellect enriched by faith and of a soul homesick for heaven.

REVIEWS

Savonarola: a Study in Conscience. By RALPH ROEDER. New York: Brentano. \$5.00.

Mr. Roeder would appear to be one of those die-hard Freudians who continue to believe that the sun goes round the earth, that the psychological astronomy of the microcosm is sexcentric, that the highest thoughts and most resolute choices and actions of men are but the solar and stellar rotations of a Ptolemaic system whose central earth is lust. He is still in the Dark Ages. The Copernican reality that sex is no more central to the soul than the earth to the solar system has not yet dawned upon him. It is a discovery at least as old as the age of the Fathers of the Desert that when a person is not humanly employed up to the capacity of his mind and will, he tends to go off, centrifugally, into sexual imaginings. But Mr. Roeder still feels that men and women take up thought and action as a sublimation of sex, not that they lapse into sex for lack of thought and integrally human action. Into this system of microcosmic sexcentricity Savonarola is made to fit. The nebular nucleus of his life was sexual frustration. The young lady across the street, "with a toss of the head," jilted him. That was the beginning. After that the regularity of the novice, the perseverance of the student, the austerity of the monk, the zeal of preacher, the activity of the citizen, the passion of the reformer, the calm of the martyr—all these take their place as fragments of "life," flung off from the primordial mass of girating sexuality, to revolve around it, like satellites round a primary planet. Savonarola's apostolic zeal is thus explained: "That emotional communion with his audience satisfied a profound need of his nature; it united him with his fellow men, it relieved his loneliness, it healed his frustration; he craved it with a hungry and connubial ardor. When his being flowed forth over the multitude, when he forced it to feel with him, when he reproduced himself in thousands of responsive natures, then and then only he lived; and all his passionate and suppressed vitality was concentrated in the exercise of that power." Such language puts Mr. Roeder further back than the Dark Ages. It associates him (perhaps without his knowing it) with the phallicism of the Bacchic orgies. Curiously enough Mr. Roeder who quotes Latin as copiously as he copies Freud does not seem aware that some of his readers may be both philologists and philosophers, to whom a solecism is almost as lamentable as a sophism. Even a microcosmic sexcentricist looks merely comical, when he sets down *cani* as the plural of *canis*, and outrages a Latinist by a hodge-podge like this: *giusta vel ingiusta, temenda est*. G. G. W.

Literature and the Occult Tradition. By DENIS SAURAT. New York: The Dial Press. \$4.00.

There is little doubt that poetry is after all nothing more than philosophy put to music. Yet there is nothing more futile, and nothing more disastrous to real criticism, than to extract and examine the rudimentary thought of a great poem. Rationalism is an absurd rule to apply to the emotions; and the intellectual basis of poetry should be measured only with regard to the truth of its general conception. If, for example, the Aeneid were to be checked according to each of its main motor thoughts, the insufficiency of its pagan origin would render it useless. It is the main concept, the unified vision that determines the philosophical truth of poetry. M. Saurat has lost sight of this. Elaborating the thesis that "modern philosophical poetry is the expression, varying according to the character, intelligence and surroundings of each poet, of a body of common ideas, related to neo-Platonism and other occult doctrines, but original in its essence, which represents the mind of modern man: the assertion of the liberty of man and the sanctity of material nature of which he is a part," M. Saurat proceeds to apriorize with distinction but without success. In a chapter on "Basic Ideas" he considers the non-Christian element in religious thought, wherein, after rapid comparative study of the greater German, French and English poets, he concludes that the fondness of the poetic mind for sensually-mystical earth-legends and materially pantheistic lyricisms "are the ideas and feelings of the primitives, elaborated, no doubt, in

the course of the ages, but remaining fundamentally identical. The poet is a 'primitive,'" From his general discussions of neo-Platonism and occultism M. Saurat advances to the common psychological basis, which beyond "community of moral ideas" and a common, intuitional belief in myth and legend, displays itself in a natural amorality of the poet and his revolt against "the logical cogitation of the schoolmen" which is a much "too civilized" religion. A very stupid and outmoded materialistic psychology (quoted from M. Cazamian, who nevertheless wrote a decent history of literature) prompts M. Saurat to proclaim that the intuitions of the poet are rooted in sensuality, in a feeling for nature; a still more stupid, if not outmoded, theology insists that the poet, through a necessary pride, is a pantheist. Space, time and self-respect restrain from elaborate refutation of his philosophical position; it is to be noted however that M. Saurat, in common with so many others among his rationalistic brethren continually misrepresents practical Christianity. The infinite humanity of the Church is hopelessly missed; the narrowest schoolman of the most rigorous persuasion would scarcely agree with M. Saurat. A poet's attraction towards legend (witness the poetry of the Irish Renaissance) does not mean that he is a pagan; his brotherhood with creation, expressed however intimately, does not mean that he is intellectually a pantheist. And M. Saurat does not seem to remember the excusable sin of the "pathetic fallacy." The poet may play, "so long as he plays at the foot of the cross." The author's subsequent wanderings among particularities are simply high-browed nonsense. F. X. C.

Universities: American, English, German. By ABRAHAM FLEXNER. New York: Oxford University Press. \$3.50.

Life in College. By CHRISTIAN GAUSS. New York: Charles Scribner's Sons. \$2.50.

Higher Education Faces the Future: A Symposium. Edited by PAUL ARTHUR SCHLIPP. New York: Horace Liveright. \$3.00.

For a long time it has been admitted that there is something decidedly wrong with American higher education. All three of the present volumes are in part an indictment either of the system in general or of some particular phase of it, treated by men recognized as experienced in the educational world. While the books have many points in common, as regards the interpretation of education and the suggestions made to remedy deficiencies there is considerable diversity of opinion and relatively little harmony. Dr. Flexner's volume, which is an expansion of a series of lectures delivered in Oxford a few years ago, is particularly denunciative of American as contrasted with English and German educational methods and results. The section on local schools is a telling indictment of the pedagogical follies allowed to parade even in our presumably best institutions of learning as education. The statements that Dr. Flexner makes he amply justifies with evidence and exhibits that convince of their truthfulness. Dean Gauss, of Princeton, writes less for college administrators than Dr. Flexner and more by way of advice to students themselves and their parents. Starting in with the question: "Should your son go to college?" the author discusses a large number of practical points involved in scholastic life and ends with a suggested examination for parents and a proposed time budget for the student. The volume is written in a very personal way and richly illustrated by the dean's own experience in dealing with students. It shows a sympathetic attitude towards those whom it has been his province to advise. "Higher Education Faces the Future" covers a wider range than the volumes of either Dr. Flexner or Dean Gauss and for that reason will possibly have a larger appeal. At the same time, touching as it does so many pedagogical issues and lacking in any uniform or harmonious approach on the part of its contributors, the reader is apt to find himself confused when he closes the volume rather than come away from it with any clear-cut constructive ideas about American education. The volume is a sort of stock-taking of our colleges and universities, though it is not without practical suggestions for the future. In all of these books, unfortunately, the Catholic reader will find viewpoints out of harmony with his philosophy of life. W. I. L.

BOOKS AND AUTHORS

Anglican Teaching.—At the forefront of the so-called Catholic movement in the Anglican Church stands Viscount Halifax. In the interest of what he considers the Catholic movement he writes "The Good Estate of the Catholic Church" (Longmans. 80c). It is the plea of an aged man long interested in the restoration of sacramental life to the Anglican Church, for a return to the catechetical teaching of the "King's book," put out at the end of Henry VIII's reign, and particularly to the doctrine there enunciated about the Blessed Sacrament. As an historical reprint and a commentary it is interesting, though Catholics will recognize in it the entire loss of the Real Presence in the Established Church through the failure of Anglican Orders.

Four lectures by Arthur Cayley Headlam dealing with the problem of church reunion especially as it affects members of the Established Church in England, make up "Christian Unity" (Macmillan. \$1.60). Dr. Headlam, after discussing the need of unity, enters upon a study of the nature of the Church and the problems of its sacraments and ministry. One suspects that the author is trying to be optimistic over a very unpromising cause. Prepared before the last Lambeth Conference, the history of that meeting now shows that no advance was made in the cause of unity, as the author had anticipated would occur. The volume ends with a chapter touching the South Indian reunion scheme. Like most books of its kind, it but emphasizes the stability and security of the Church of Rome, and its claims to being Christ's own organization.

For the Pastor's Study.—While the Assumption of Our Blessed Lady is not a defined dogma of the Catholic Faith, there are those who would have the Holy See follow up its authentic declaration about the Immaculate Conception with one about this mystery. In "Origo divino-apostolica doctrinae evectionis Beatissimae Virginis ad gloriam coelestem quoad Corpus" (Innsbruck: Rauch), the Rev. Francis S. Mueller, S.J., offers a comprehensive dogmatic study vindicating Our Lady's Assumption as a Divine apostolic doctrine. It indicates a great deal of research, particularly into Patristic and liturgical theology, and is prepared in a logical and readily readable way. The essence of the doctrine is explained, and it is pointed out what is required to define its truthfulness and the apparent difficulties standing in the way. The argument is then presented, and in an epilogue the opinions of the Eastern churches on the question are recorded.

The Rev. Sebastian Uccello published some years ago a volume of pastoral theology which he has recently translated from the original Italian into Latin under the title "Epitome Morale-Asceticum de Sacramenti Poenitentiae Ministerio" (Turin: Marietti. Lib. it. 15). The wide range of matter which it covers makes it a splendid storehouse of interesting and edifying information for confessors as well as of practical help for the responsible but all-important work of the confessional. After discussing quite lengthily the qualities the confessor should have and how they are to be developed, the author points out the confessor's correct method of discharging his duties, and offers particularly helpful suggestions for giving spiritual direction and for dealing with those special types of penitents that every confessor meets but who often cause much perplexity in their handling.

"De Rosario B. M. Virginis" (Turin: Marietti. Lib. it. 10), by the Rev. Louis I. Fanfani, O. P., also originally appeared in Italian. It is a practical manual on the holy Rosary intended as a handbook for directors of Rosary confraternities, though all priests will find much that is profitable in it for sermons on the Rosary and kindred purposes. The author after essaying the history of the Rosary, explains the Church legislation regarding the beads and Rosary confraternities. His treatment though succinct is satisfyingly adequate and clear.

A revised fourth edition is announced of volume Two of the "Epitome Juris Canonici" (Mechlin: Dessain. 25.20 fr.), in which the Rev. A. Vermeersch, S. J., and the Rev. J. Creusen, S. J., collaborate. The volume is concerned with the third book of the Canon Law covering the Sacraments, sacred places and times,

Divine service, the ecclesiastical magistracy, benefices, and ecclesiastical temporalities. The authority of the compilers, the solidity of the doctrine, and the large amount of informative matter from a wealth of sources which the authors include in their treatment of the various questions, make the volume more than ordinarily useful and worthy of a place in every clerical library. Unfortunately, it lacks an index of subjects which would facilitate easier references.

The first twenty-four canons of the new Code are quite fully and thoroughly commented on by A. Van Hove, of the University of Louvain in "De Legibus Ecclesiasticis" (Mechlin: Dessain. 40 fr). The author includes in his treatment of his subject a good deal of history associated with the various canons or the principles they enunciate, as well as a great many pertinent philosophical discussions. Cognizance is also taken of the relation of the Code sections to civil law, with the result that the student of ecclesiastical legislation will find here a great deal of useful information.

The Rev. John Baptist Umberg, S. J., has gathered together the notes of his theological lectures given at Innsbruck under the title "Systema Sacramentarium" (Innsbruck: Rauch. M. 2.40). In it he discusses the nature of the Sacraments, their necessity, and the doctrines connected with their reception and administration. The theological student will find them very helpful and appreciate them for the modern pedagogical method in which they are issued.

For Young Readers.—Here is a boy's book, packed with exciting incidents that will be read with widening eyes. "Speed," like too many of his kind, finds gang life an entrance to easy money. But "Speed's" misfortune is that he met young gangsters before he chummed up with decent boys. When he does meet the latter type, he discovers there is more fun, more peace, more real excitement in "turning to the right." This right turn of "Speed" from gangland into boyland is the theme of "Brass Knuckles," (Benziger. \$1.25), by the Rev. R. J. O'Brien.

Julia Williamson's "The Stars Through Magic Casements," (Appleton. \$2.00), is a splendid book to put into the hands of any child. It will make that child look up of a starry night with interest and people the heavens with heroes. For the authoress has gathered her stories about the stars from Greek, Roman, Japanese, Medieval, and American Indian sources. No Catholic child will read this book without, in the future, looking up to the night sky and seeing the seven brilliant stars that circle around the North Star and remembering the medieval legend of "The Seven Sleepers of Ephesus." It is a splendid book.

"Cherie at the Sacred Heart," (Benziger. \$1.25), by Mary Beatrix McLaughlin, is a sequel to the authoress' "Cherie"; and so narrates the further adventures of this little French heroine at a Canadian academy of the Sacred Heart. "All work and no play" is not the motto of convents and "Cherie" and her chums have fun and excitement, dear to the youthful feminine heart. Especially good is the adventure of the kitten who unwittingly carries "Cherie's" S.O.S. Miss McLaughlin's story is wholesomely Catholic and girls will like it.

Another Mary Rose story is "Mary Rose in Friendville" (Benziger. \$1.00), by Mary Mabel Wirries. This one is the climax of the series, for Mary Rose changes her name. But, perhaps, this is a little premature and "Mary Rose's" girl friends will prefer to read what happens before the big social event. They will enjoy the reading.

When an author, named Vernon Quinn, writes "The March of the Iron Men, A Tale of the Crusades," (Stokes. \$2.00), the Catholic reviewer is in a quandary. "Quinn" is very likely Catholic, but "Vernon"—well, that may not be. The reviewer's doubts become certainty when he reads (p. 19) that certain Crusaders "took the cross because of the Pope's assurance that past, and, more important, future sins would be remitted." That might charitably be charged up to invincible ignorance, but this author sneers at miracles and priests throughout his narrative and so the Catholic reviewer disgustedly consigns this book to the limbo of speedily forgotten things.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Labor Unions and Craftsmanship

To the Editor of AMERICA:

In your issue of AMERICA for January 10, C. J. Freund makes an insidious attack on labor unions. Labor organizations represent a systematized fight for self-preservation on the part of the workingman. Labor unions are kept busy fighting against long hours, low wages, and wretched working conditions. Labor unions can take credit for any progress that has been made along these lines.

Mr. Freund claims that the unions have not taken advantage of the public sentiment in favor of them in recent years. Where is there any such sentiment? The people who really count in the industrial world have been making a determined drive against labor unions for the last ten or fifteen years. Witness the growth of company unions and yellow-dog contracts.

As for craftsmanship, the men who control industry have done everything to discourage it. They are doing everything in their power to make us a nation of robots. They have efficiency men to get all they possibly can out of the robots. They want production, speed, more speed. They do not want, claim they do not need, craftsmanship; anybody (in their eyes) can do it. Labor unions have their faults, like everything that is human, but they are the only thing between the workingman and actual slavery. From personal experience I know that unions do their best to foster good workmanship, but speed and good workmanship are incompatible.

New York.

JOHN J. WALSH.

To the Editor of AMERICA:

The notice which Messrs. Walsh and Sims have taken of my paper "Labor Unions and Craftsmanship" is sincerely appreciated.

Looking over Mr. Walsh's letter to find wherein he does really disagree with me, I read: "The men who control industry have done everything to discourage [craftsmanship] . . . They do not want, claim they do not need, craftsmanship."

Modern industry not only needs craftsmanship but depends upon craftsmanship for its very existence. The machine age, of which we read and hear so much, has been the result of achievements in craftsmanship never before dreamed of. What greater proof of craftsmanship can be found than a modern, automatic production machine with 17,000 parts, each properly coordinated with all the others, and many of them fashioned to the thousandth, even the ten-thousandth, part of an inch?

Such machines are delicate, temperamental; they get out of order much more easily than the simple, sturdy machinery of twenty years ago. And when they do get out of order, their repair and adjustment calls for craftsmanship of the very highest order.

Technicians, mechanical experts, engineers, experimenters, testers, inspectors, mechanics, craftsmen of every kind—around these is the mass-production manufacturing plant built.

If the men who control industry do not want craftsmanship, why do they devote so much effort to the training of young craftsmen? In the following corporations formal apprentice training is carried on, and young men are constantly developed into skilled mechanics by the thousands: International Harvester, National Cash Register, Goodyear Rubber, Ford Motor, Packard Motor, Norton Grinder, Mergenthaler Linotype, Carnegie Steel, Pratt and Whitney, Hyatt Roller Bearing, American Locomotive, Baldwin Locomotive, Newport News Shipbuilding, Allis Chalmers, Reo Motors, U. S. Aluminum, Western Electric, Yale and Towne, General Electric, White Motor, Westinghouse, Studebaker, Bethlehem Steel, American Multigraph, and hundreds of others not so well known.

The A. O. Smith Corporation, foremost exponents of automatic, mechanical, manless production, have recently engaged an official

whose only duty is the development of the craftsmen whom they need so badly.

I wonder why I forgot to mention the Technical Institute established by the General Motors Corporation and the apprentice-training systems of practically every important railroad in the country.

But I must not slight Mr. Sims. He agrees with me much more than he thinks he does. In my article I stated that there are cases on record of unskilled men who were sent out by the unions to do skilled work, at wages paid for skilled labor. I might have expected that union sympathizers would challenge this or at least deplore it. But Mr. Sims admits that it is done, even intimates that it is done frequently, which I had not suggested or even suspected. Not only that, but he complacently tells why it is done and even seems to think that it is perfectly legitimate. What else can be meant by the following passages from his letter?

The locals agree to furnish men as needed and in times of great demand they take any they can get . . .

When the carpenters caught up with their work, the shoemakers [unskilled men posing and represented as carpenters] were politely laid off. They left with a smile on their faces and more money in their pockets than they ever earned before in the same period of time.

How well these words corroborate what I said in the paper! What a confession they contain!

Because carpenters are in demand and because the "wood-butchers" can make good use of skilled wages, does it become permissible to issue carpenters' cards to men who know practically nothing of the trade, to send them out as carpenters and to require the employers and the public to pay them carpenters' wages?

It is this sort of thing and not a desire to crush the workingman which is the reason for very much of the employers' opposition to the unions.

I am sorry that Mr. Walsh devoted so little space, and Mr. Sims none at all, to the principal theme of my paper: that the development of craftsmanship ought to be an important concern of the unions.

Milwaukee.

C. J. FREUND.

Picturing American Catholic History

To the Editor of AMERICA:

I have been asked to make some suggestions for the decorations of a public building which are to be based on our American Catholic history. The query is as follows:

The general scheme is "The Conversion of Nations." The root idea is a medallion showing the Pope sending out missionaries to convert every nation, one being given over to the events of each particular nation. The great unit over the facade is to be given over to the American nation. This has five medallions which will be divided into Gothic medallions.

It occurred to me that each of these five medallions might take up one phase of the history of the Catholic Church in the United States divided, say, into Discovery, Exploration, Development, Defense and Education. Under each of these major divisions there will be, say, two, three or four medallions in which could be enshrined some event of major historical importance to the Church and to the country. I want exclusively the achievements of Catholics, of course.

So interesting a question, it seems to me, offers a chance for a very profitable tender of solutions from the readers of AMERICA. The best answer is not an easy task, so perhaps from the ideas of many minds a synthetic satisfactory conclusion may be evolved.

Brooklyn.

T. F. M.

"A Misunderstood Institution"

To the Editor of AMERICA:

I want to thank Father Crawford for his splendid article, "A Misunderstood Institution," in the issue of AMERICA for January 31. I am happy to have a sister who is a member of that community, who teaches some of the "children from nine to ninety." I have sent a copy of AMERICA to them, and I am sure they will be as happy as children when that article is read to them.

New York.

D. K. B.